

Jesus Christ;  
The Transcendent Enigma:



Part two

World Transforming Midnight Star

The New Revolution

## Chapter 1

### *Sectarians With A New Doctrine Of Approach*

#### The Essene

The Essene were a Judaic sect existing from 200 B.C. until the 100 A.D.. Some scholars claim the Essene actually broke away from Zadokite priests during the Second Temple period. The Essene lived a communal lifestyle dedicated to celibacy, voluntary poverty, and daily immersion. These Essene groups congregated covertly in various cities, but also thrived in wilderness caves and catacomb complexes.

It was recorded by first century historian Josephus, where membership in the Essene constituted virtual thousands. There were many different doctrinal sectarian groups during the era of Roman Judea holding to similar mystic (*becoming one with God, possibly through any kind of ecstasy or altered state of consciousness*), apocalyptic (*philosophy concerning what will occur in the end of days*), messianic (*a being from beyond in Judaism who is crowned High Priest and anointed with oil, leading the proletariat into a new golden age*), and ascetic (*a lifestyle characterized by an absence of sensuality*) beliefs.

The Essene lived a strictly communal lifestyle, according to both Roman writers, Philo and Josephus. Celibacy appears to have been the rule, although it is known where some did make exceptions. One branch of the Essene advocated being engaged for a three year period, then marrying (*Was this branch or one like it, the one in which the parents and grandparents of Jesus Christ and John The Baptist were part of?*). Being communal, they also believed in collective ownership of property. An elected leader facilitated concerns of the group at large, and the group as a whole responded with dedicated obedience.

They, as individuals, were described as being slow to anger, preferring not to carry weapons. A few seemed to have carried some weaponry as protection from thieves, however. They were said to have

viewed themselves as being mediums for peace. They chose not to own slaves, since in a communal society each person serves the other. There was also no need for trading or swearing oaths. *There was a ban on the sacrifice of animals.* Elements of aestheticism, with vows of poverty, and a ban on blood sacrifice, strongly suggest a possible Zoroastrian influence inherited from the Judaic embrace of Persia, with influences from the Parthian Empire, and others reaching much farther backward into time.

New members experienced a three year induction process, taking oath of pious service to God, and righteousness toward one's fellow man. There were vows taken to forebear all criminal or immoral actions. Their bodies of rules were to stand untainted, and they were commanded to maintain books of the doctrine complete with names of the angels. They believed in an inner soul and an afterlife, where the body would be reunited with the soul after death. We observe again where many of these belief lines cross with Zoroastrianism.

In Essene compounds there existed facilities for collecting and storing water to facilitate daily immersion rituals and general use. Commonly during the times, ritual baths were found in both the synagogues and inside the primary Temple complex. Certain branches of the Essene were so dedicated to Sabbath day cleanliness that they refrained from defecating. Others refrained from Sabbath labor, no matter what the daily circumstance. Regulations such as these, held in disregard for realities of daily life, eventually would lead to new separations from the primary branch.

According to *Joseph Lightfoot*, writing in the fourth century A.D., the Essene could be divided into two primary groups; the Osseans, and the *Nazarene*. The Nazarene refused to eat meat or make sacrifices with it. Otherwise they held to all Judaic observances. What this author finds interesting is that one order of the Nazarene were from *Nazareth*, found to inhabit *Mount Carmel*, in the province of *Galilee*. Mount Carmel appears to have served as both living quarters and a secondary center for Templar observances. Was this part of the primary temple complex established in de-facto, or was this

establishment duty dispersed between numerous synagogues found throughout the provinces of Galilee and Judah, located in sectarian zones to maintain its covert atmosphere?

Writings of the Nazarene and the Ossean forbade acknowledging the books of Moses, or the Torah. According to records left by Salamis and others, there appears to have been seven different Essene sects. Scholars have concluded where the order of Essene was founded by an unidentified individual known as the “*Teacher Of Righteousness*.” Noted specifics of this individual are very interesting to this author, as they relate to the study dedicated in this volume.

During the beginning 390 years after Nebuchadnezzar, and some twenty years of having no direction, an *individual/ sage philosopher* arose to assign position and direction to the Essene doctrine of order. Through this teacher it was said God would reveal the hidden reasons why Israel went astray, and was experiencing its present state of not being ruled by its orthodox indigenous population.

While the identity of the individual in question is unknown, the text promoting this knowledge was known as the Community Rule Scroll (*Manual of discipline discovered near Qumran*). Teachers in the sect are known to have been *Kohen priests of Zadokite lineage*, thus the same assumption is made toward the identity of this TOR. Scholars have varying deductive opinions as to who this TOR really was; from a first century B.C. Messianic figure to multiple figures who continue to remain unknown.

### The Pharisee

The Pharisee were a philosophic liaison between the proletariat and the Sanhedrin. Because of their relationship with the proletariat they could also at times be labeled as a political party. In conjunction with religious law formulated by the Sanhedrin, they also combined their own doctrine with developing legalities of the times. Conflicts materialized between the *Hellenistic Sadducee* and the

Pharisee, who tended to favor the *orthodox indigenous belief system*. Some of the Pharisees were at conflict within their own organization; with some favoring an importance of the Temple complex and its rites of worship, while others favored the laws of Moses above all else.

Other areas of conflict were in regard to readings of the Torah, and specifically, how to apply that information to everyday life. As recalled earlier, these disagreements led to at least seven sects who splintered from the main theological body, including the Essene, who may well have constituted a body of dissident priests discontented with *Seleucid and/or Hasmonean* authority.

### Sadducee

The Sadducee preferred the written Torah over any sort of spoken law or ceremony. This written Torah was accepted in conjunction with Greek philosophy. The Sadducee were a sect existing from 200 B.C. through the Roman holocaust and destruction of Jerusalem in 70 A.D. As we would have surmised, their time of existence was roughly the same as the Essene and the Pharisee. Primarily the Sadducee were identified with upper social and economic sectors of Judean society during its time frame. This sect was concerned with maintaining the Temple complex, and filling numerous political, religious, and social roles.

The Sadducee appear to have been a splintered group of Temple priests. They were responsible for performing sacrifices at the Temple, especially during the three festival pilgrimages to Jerusalem, where all indigenous Jews were mandated to attend and pay the Temple tax. The Priesthood was reinforced by its high social status, with the Priesthood at large representing the highest class in Judean society. It is on record, however, where some Pharisees were also members of the priesthood, so the holy order was not exclusive to the Sadducee sect.

The duties of the Sadducee were also political, representing a complete marriage between church and state. According to Josephus, legitimate first century historian and himself a Pharisee, duties of the Sadducee include, but are not limited to;

*Administering state affairs domestically*

*Represented the state universally*

*Participated in the Sanhedrin, and often encountered the Pharisees there.*

*Collected taxes. These also came in the form of international tribute from Jews in the Diaspora.*

*Equipped and led the army*

*Regulated relations with the Romans*

*Mediated domestic grievances.*

The Sanhedrin consisted of seventy Temple judges who merged the law of man with the law of the deity, and consequently the mandated duties of citizens in regard to these laws. The Pharisees mediated between the proletariat, the Sadducee, and the order of priests. Since upper elites in the society crafted the legal structure, it's obvious how a possibility for corruption may have been facilitated; fostering many disagreements within the Pharisee individually, as they formed alliances with individuals and groups on the outside among the proletariat. According to Josephus, their beliefs include, but are not limited to;

There is no fate.

*God does not commit evil.*

*Man has the free (free will) choice of good or evil.*

*The soul is not immortal; there is no afterlife.*

*There are no rewards or penalties after death.*



*The Sadducee also rejected all notions of spirits or angels.*

The Sadducee rejected notions of the dead being resurrected, but instead believed in the idea of a dark place where both the righteous and the unrighteous go after death, where they are cut off permanently from all life and God himself.

These clashing ideologies will manifest themselves later on with the emergence of Jesus Christ, his movement, and the early Christian doctrine.

### The Sanhedrin

Were an assignment of 23 to 71 men appointed to every city in the land of Israel. There were also seventy judges who sat in the *Hall Of Hewn Stones* built into the northern wall, half inside and half outside the Temple complex, as discussed earlier. According to the command given to Moses by God, courts of judges were to be established and given complete authority over the people of Israel. People were commanded to obey every word to the letter and every law established. This court only dealt with matters of religion.

A general summary of Sanhedrin powers are outlined here <sup>1</sup>. The Sanhedrin held the right and authority to fulfill these duty requirements;

*Being representative to imperial authorities;*

*Focus of leadership in the Jewish community;*

*Receiving daily visits from prominent families;*

*Declaration of public fast days;*

*Initiating or abrogating the ban (herem) total exclusion of a person from Jewish society.*

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<sup>1</sup> Jack N. Lightstone; Canadian Corporation for Studies in Religion (13 May 2002). [\*Mishnah and the social formation of the early Rabbinic Guild: a socio-rhetorical approach\*](#). Wilfrid Laurier Univ. Press. p. 189. ISBN 978-0-88920-375-4. Retrieved 21 July 2011.



*Appointment of judges to Jewish courts in the Land of Israel..*

*Regulation of the calendar...*

*Issuing enactments and decrees with respect to the applicability or release from legal requirements,*

*e.g.:*

*Use of sabbatical year produce and applicability of sabbatical year injunctions;*

*Repurchase or redemption of formerly Jewish land from gentile owners;*

*Report on status of Hellenistic cities in the Land of Israel in regard to: purity, tithing, sabbatical year;*

*Exemptions from tithing;*

*Conditions in divorce documents;*

*Use of oil produced by gentiles;*

*Dispatching emissaries to diaspora communities;*

*Taxation: both the power to tax and the authority to rule/intervene on the disposition of taxes raised for local purposes by local councils.*

## The Parents Of Jesus Christ

### Who were they ?

The meat of what it is we know regarding the two personalities of Mary and Joseph comes from the biblical scriptures, and a few scattered outside sources. From the written account found in the scriptures, the picture we formulate are of two people standing on an economic plateau at approximately what we would label in present day language as lower middle class. Some scholars and lay people alike, might argue where Mary and Joseph stood among the poor.

When we investigate the history of these two personalities, we find where *Mary hailed from the tribe*

of Levi, and Joseph hailed from the tribe of Judah, which were the tribes of the royal family. If these two individuals were what we would label as lower class socially and economically, or poor; being from the tribe of Levi ( *the tribe of priests*) or Judah, (*the tribe of royalty*), the first analytical question we are immediately compelled to ask is, why?

What in the world might have occurred, dramatically transforming the fortunes of these indigenous elites to such an astonishingly negative degree? Is there some pleasant tidbit of information found inside the historical record, giving explanation for this type of devastating occurrence on the ground at the time?

As we recall from our studies above, *Herod The Great* knocked the *Hasmonean Dynasty* from its seat of authority in 37 B.C. , only 37 years from the time our record of Mary or Joseph commences. Inside the biblical account an air of tension between the proletariat and the Herodian Dynasty is detected in the very words of the gospel accounts. This tension is directed toward King Herod specifically, who is portrayed as being a despotic cruel leader, bent on sacrificing the indigenous people in his embrace of Roman Authority, and his personal bid for an advantageous position. Herod The Great dies in 4 B.C, but his son, *Antipas Herod*, is certainly not portrayed as being any less of a tyrant.

There is also tension found in words describing the relationship of Temple authority toward the indigenous people of the land. The first question leaping into our investigative minds, also serving as a motivation for research, would be again one of why?

A conclusion of bitter resentment would be acceptable as to why there were questions and tension directed toward Herod The Great and his son; since HTG seized the throne by betrayal and violence, accomplishing his takeover with assistance from the universal military superpower of the day, Rome. What facts standing immediately outside a scope of commonly held knowledge, consequently, might grant justification for animosity among the indigenous population, being directed toward the High

Priest, the priests, the Pharisee, the Sadducee, and the Sanhedrin?

## Joseph

Joseph has been established as the legal father of Christ. Interestingly enough, what has been deductively determined by scholars as being possibly the oldest New Testament book, the *epistles of Paul*, written approximately 20 years after the time of Peter, makes no mention of Joseph; and neither does the *Book Of Mark*. The figure of Joseph only appears first in *Matthew*, and then in *Luke*, written twenty years or more in time from Mark. Both Gospel accounts of Matthew and Luke show the lineage of Christ coming through the line of David. The differences in the lineage accounts of Matthew and Luke appear to demonstrate one as being held in the line of royalty, and the other through the line of Priests.

In *Luke 4: 16-30*, Joseph's father is said to have been a figure known as *Heli* through one of King David's sons, Nathan. Joseph was also said to have descended through Solomon, in a figure known as *Jacob*. Since being descended through both figures is an impossibility, there can only be one realistic assessment. Evidently *both of these lines merged in a past marriage of closely related cousins* at some point prior to Joseph's birth, since the general Hebrew custom all the way through their history up until the time of Joseph, was most certainly not prohibitive of doing so, as we have already examined. Scholars have also postulated the fact of a *Levirate Marriage* <sup>2</sup>, being highly possible, and more than likely the most probable explanation for two conflicting lines of origin at the time in Judea or Galilee.

According to the scriptures Joseph lives in Nazareth, but is required to register for a census in Bethlehem. Since Bethlehem is only four miles outside of Jerusalem, more than likely he also traveled

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<sup>2</sup> **Sextus Julius Africanus** (160 – 240 A.D.)

to Bethlehem for the purpose fulfilling his Templar duties to include paying his taxes, during at least one of three mandated pilgrimage festivals.

Nazareth is *146 km or 90.7 miles* from Jerusalem. This distance would have amounted to 4.5 days walking time, assuming Joseph could have covered 20 miles at a steady two mile per hour walk, for ten hours straight, a day. Two hours of daylight remained to find shelter or set up camp, at best, and no time for pausing to eat, rest, or ponder important matters around him with his company.

On these realistic concerns, what this author contends is that since Joseph traveled in company with his family, he only traveled half that distance per day, for double the time. This would allow for an approximate ten mile a day trip, with only a five hour walking time. This time may have been spread out over the course of a day, allowing for rest, food consumption, and plenty of personal reflection time. Instead of taking 4.5 days to make the trip, he would have taken 9 full days to walk the distance. It is even possible he may have taken twelve days to make his trip, should he pause anywhere to rest for a day. With a young pregnant fiancée' walking by his side, these presumptions are very realistic, yet was this situation of him and his pregnant fiancée' trudging along truly the case?

On the other hand, the family could have ridden a donkey, cutting travel time back down to 4.5 days, but since pregnant women riding horses and donkeys hard has been known to precede miscarriages, we have no information in regard to what the general belief among the populace in regard to this serious matter was at the time. Such concerns, if any were held at the time, would bring us back down to a walking period of 9 to 12 days, in presumptive approximation, if no additional alternative options remain..

Joseph was commanded by an angel to bond in marriage with Mary. The family remained in Bethlehem for approximately two years. Three Zoroastrian Magi visit the family in Bethlehem, and Joseph is instructed in a dream (*or vision, if he wasn't informed by knowledgeable people*) to take the

family south, into Egypt, in order that his new son might escape Herod The Great's *Massacre Of The Innocents*, more than likely only a localized event centered around Bethlehem and Hebron. HTG dies in 4 A.D., but to avoid contact with undercover agents of his son, Antipas Herod, Joseph returns to Galilee, settling in Nazareth.

What this author contends in this account is that *Joseph* was actually a sectarian member of some unknown group (*the Nazarene?*), who splintered away from the primary Templar body at the time of , or during the Hasmonean era. There were many such groups, with the Essene being only one, but the one in which we know the most about; yet sadly, with little hard information to venture out on. Members of this splinter group made up portions of the Pharisee, Sadducee, the Sanhedrin, and the class of priests.

Since the Temple elite worked in conjunction with the ruling dynasty of the day, as they always had throughout the history of Judaism; recruited members feigning loyalty to the Herodian Dynasty, would have known about any secret plans of Herod The Great, and his sons, Antipas or Archelaus, Herod. Catacombs beneath the Temple Mount, running throughout Jerusalem and even beyond, would have allowed unobserved movement from the primary Temple Complex, into Bethlehem and Hebron. Couriers may have transported messages to sectarian elites, then to Joseph easily and relatively quickly; disguising themselves in commonly worn clothing, to abruptly appear from and vanish back into passing crowds moving along the old pedestrian footpaths.

Since Joseph's adopted son possessed necessary genetic qualifications for inheriting a crown for King Of The Indigenous Population found in Judah and Galilee, and in the same motion being crowned High Priest, with the line of David being wholly restored back into its proper throne of authority; his family would have been dutifully cared for by a sectarian guard, with great pains taken to preserve their safety. From this perspective of conceptualization, Joseph and the pregnant girl, Mary, may have easily been

transported in some sort of donkey or horse drawn coach, amid the company of a caravan. Basic deduction made by this author concludes where such was so.

As we shall recall, the indigenous population had great affinity for the Persians, above the Seleucid Greeks, especially at the time of Joseph. Certainly aspects of Zoroastrianism would have been embraced enough and included into any philosophical doctrine developed by this particular sect, into which Joseph held membership. These Zoroastrian Magi, who also interacted with Joseph's specific cult or sectarian association; were well aware of the cherished lineage in Joseph's adopted son, ardently supporting any sort of indigenous authority being restored. They would have also been in possession of a sacred drink <sup>3</sup> or food containing the cherished hallucinogenic herb, facilitating any sort of vision or dream in Joseph, if such a dream was where he received his information.

Inside agents feigning loyalty to the Herodian Dynasty (*essentially double agents*) moving to and from the Temple complex into the royal palace unnoticed, could have also passed the warning note on to the Magi. The Magi made the effort to visit the child, bringing gifts of cherished adoration and to meet with Joseph, informing him of his urgent need to relocate southward into Egypt. These gifts were also of high enough value to facilitate the family's survival while living on the road. While Joseph was living with his family, agents from this same sect eventually informed him of HTG's death. Then later others warned him to avoid Jerusalem altogether because covert agents loyal to the Herodian Dynasty and their allying temple elites, were still in search of him and his young son.

There was also much more going on at the time, as we shall examine later in the section on John The Baptist. The last time a figure of Joseph appears in the scriptural account is in *Luke 2: 41-51*, during the account of the Passover pilgrimage, when Jesus was twelve years old.

Joseph is noted as being a *Teckton*, or artisan craftsman of items from a variety of materials,

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<sup>3</sup> Zoroastrianism may have forbade one to take the sacred saoma, but not the food.

including steel, copper, stone, and wood. Early Christian writers have stated where Joseph focused a majority of his production on crafting yokes and plows. Some Scholars postulate that Joseph actually was in possession of a shop, where he employed a number of artisans laboring on a variety of projects, since it was claimed from sources of the time and place that skilled artisans were in short supply.

Teckton would have also been a *skill possessed by the temple priests*, as was required by Templar regulation. The priests were not adverse toward all forms of labor, feeling as though laboring in skills of carpentry and masonry were a part of their divine duty. In the opinion of this author, these notes of Joseph's profession are strongly suggestive of a heritage connected with royalty, often merged with the priestly temple elitist. The sudden violent betrayal of Herod The Great must have knocked a mid-era Hasmonean ancestor of Joseph from his position inside the royal family and the temple complex, when this earlier grandparent refused to pledge loyalty to the newly reigning Herodian Dynasty.

There may also have been an orthodox separation midway through the Hasmonean rule, when the dynasty was known to have embraced the half-breed, (*Greek, Edomite, and indigenous orthodox Jew*) Idumean, corrupting both the patrimonial heritage and the Judaic doctrine at large. An existence of this ancestor has been long anticipated, yet scholars have yet to confidently make any conclusion to his identity.

Since the Herodian takeover occurred only 37 years prior to the figure of Joseph, it could have easily been his direct grandfather losing his position of temple employment, living in secular society by his skills as Teckton, and passing these skills on to his father, and his father down to him. Such an event would have led to an enduring family resentment, adding to the general indigenous demographic resentment of the time for the Herodians and other alien influences, such as the Seleucid and the Romans.

Maybe it was this grandfather along with virtual multitudes from the Pharisee, Sadducee, and



Sanhedrin, who then joined this same sect in direct opposition to the Herodians, yet many may have survived in their positions of employment by feigning loyalty to the HD. By overtly refusing to pledge loyalty, this grandfather of Joseph was consequently expelled from the Temple complex; and due to being persecuted as a possible mutineer, forcing him to inhabit these vast connections of subterranean wilderness catacombs for the sake of preserving his life, as much as having freedom of worship in accordance with his own line of beliefs.

Joseph is not mentioned in the section regarding the *Wedding At Cana*. Had he been present at the crucifixion of Christ, he would have been held underneath Judaic law to have taken responsibility for the body of Christ. Christ would not have entrusted the care of his mother to John The Apostle, had Joseph, her husband, been around.

In *Mark 6:3* Christ is known as Mary's son, with no mentioning of Joseph. What we are free to surmise here is where either *Joseph abandoned his family for some yet to be known reason, was hard at work somewhere far away from his family, for large periods of time, or was deceased*. At present, we have no conclusively verifiable record, and the accounts we are in possession of offering explanation for the absence, were written several centuries after the lifetime of Joseph, the adopted father of Christ. In the deductive opinion of this author, *Joseph intentionally left the area his family occupied, on distant job assignments*, when not submersed in filling orders at his craft shop. It's highly probable he was dead by the time of the crucifixion event. Reasons for this opinion shall be revealed later on.

### The Virgin Mary

The first area of direct contention involving the life of Christ, more than likely begins with the scriptural account of Mary. A virgin giving birth? Are such events even possible, and if so, how then

may they be quantified? A much more direct approach to solving questions in regard to Mary, the virgin mother of Christ, might be to commence on our quest by asking specifically *who* Mary was to begin with.

According to the writer of the gospel, Luke, Mary was second cousin to *Elizabeth*, wife of the priest, *Zechariah*, from the family division of *Abijah*, who herself descended from Arron, consequently making her hail from the *tribe of Levi*. This family relationship with Elizabeth came about on the maternal side, rendering the lineage of Mary as being like Joseph, from the House Of David and the tribe of Judah. This realization would mean that the lineage of Jesus, Mary, and Joseph, was from the tribe of Levi and Judah, heritage tribes of the priesthood and indigenous royalty.

As we read in the apocryphal Gospel of James (*written approximately 150 A.D. or 127 years after the crucifixion of Jesus*), Mary was the daughter of Saint Joachim (*not mentioned in the scriptural canon*) and Saint Anne (*little information exists describing Anne*).<sup>4</sup>

Before the birth of Mary, her mother, Anne, was advanced in age and was barren for many long years. Her mother, Anne, was from Bethlehem. Her father, Joachim, was from Nazareth. What is noticed in the initiative here is where the mother of Mary, Anne, or at least the immediate family of Anne, being from the line of Levi, was in possession of a residence in Bethlehem, only four miles outside of Jerusalem, place of the primary temple complex. This particular ancestor of Christ obviously was not a practicing priest we shall assume, since a practicing priest could not legally own property. The distance here from Bethlehem to Jerusalem would equate to two hours walking time, to and fro into town, or only one hour back and forth should a person be riding a donkey.

One must bear in mind where the indigenous population of Israel did not ride horses, practically

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<sup>4</sup> The author accepts the account of Joachim as being valid and probable in regard to an individual man who was the father of the virgin Mary, although he questions whether the name of this individual was actually Joachim. This literary figure of Anne being the mother of Mary lacks the same level of validity, other than the unavoidable fact of biology that virgin Mary was in possession of a mother figure who would have held prominence, if her husband did, since marriages at the time were arranged and people seldom married outside of their economic realm.

speaking, from at least the time of the exodus; since horses were bred exclusively in Egypt and very expensive to own, thus impossible for most proletariat to simply pay a lump sum for in accumulated wealth. The only option for owning a horse, consequently, would have been an indebtedness to the owner; rendering the borrower into a position of servitude to the lender, and also have violated the tribal law against indebtedness to foreigners.

The only indebtedness that could have been forgiven would be unto their own during the year of Jubilee, occurring every seven years, per the law of Moses/God as outlined in the Torah. Obedience toward this law would have been impossible when the twelve tribes were indebted to a foreign bank. The idea of remaining debt free would certainly make financial sense then, and very worthwhile for people at large to bear in mind down through the ages.

*Joachim* is described as being a *wealthy, powerful man* from Nazareth, who gave liberally to the poor, and interestingly enough, to the synagogue at *Sepphoris*. As alluded to earlier, this author feels Joachim very well may have also been an active member of some sectarian following, splintered away from the primary elitist order inside the Temple complex in Jerusalem, since we may observe his dedication to the poor in the gospel of James. At this point we have no idea what this indigenous sectarian splinter group called itself, but we shall discover specifically what their intent was when we examine the account of John The Baptist, and his ministry.

Later details of Joachim's wealth will become very important for us to retain, in regard to the suggested, ever prevailing idea that Mary and Joseph were very low middle class, or even impoverished, to use the descriptive economic terminology of our own time. There may be no question here where the family of Mary, at least, remained in highly advantageous economic standing at the time of her betrothal to Joseph.

The family of Joseph, however, appears to have been the one losing its standing as a result of the

Hasmoneans losing their authority; but reasons for this loss were well understood at large, and the families yet retaining their wealth were overwhelmingly sympathetic toward his family situation, continuing to respect his family for their past accomplishment of being members of royalty, priests, and possibly even High Priest. There may be no doubt where *the family of Mary was also part of this same orthodox sectarian following as Joseph's was*. We can comprehend this conclusion later on when the betrothal of Joseph and Mary is carefully described and explained.

Today the city of Sepphoris is an archaeological site located inside the central Galilee region of modern day Israel. This small city lies *6 kilometers/3.7 miles* from the modern day city of Nazareth. We may synthesize this distance down into one of a two hour walk one way from Nazareth, only a small village of 400 souls at the time of Mary and Joseph, or a one hour donkey ride. While there was not much going on in Nazareth at the time, there would have been plenty of work and need for artisan skills in Sepphoris. Sepphoris would have also been heavily steeped in Hellenist philosophical influences, along with sectarian influence of many varieties. Hold in mind as well, where the Romans did not purge their society of Greek influence. On the contrary, they embraced it with an ardor, placing Greek scholars and philosophers in chief positions throughout government and academia.

These ruins contain a remaining obvious heritage of many influences, but the ones concerning this work are Hellenist, Judaic, and Roman. Since the Acmaneid conquest of Babylon, a Persian embrace of the orthodox is still found in the rule of the city by the Hasmonian proxy King, Antigonus 11 Matathias. Herod The Great would abruptly and violently displace this rule in 37 B.C. .

At the time of Mary and Joseph's betrothal, Sepphoris was a thriving Roman influenced city. In fact the Romans destroyed the city, then rebuilt it, generating plenty of possibilities for employment, and need for artisan craftsmanship. Some accounts describe Jesus as growing up only a mile away from this rising commercial, highly Seleucid Greek influenced city. While HTG did massacre the time honored

priestly aristocracy <sup>5</sup>, since most were hard line orthodox refusing to submit by taking any oath of allegiance toward an alien authority. Even when threatened with death, there still remained others who feigned allegiance toward the Herodian Dynasty, while arranging opposing plans covertly.

In the bleak darkness of night these secret indigenous hardliners attended sectarian gatherings of the orthodox inside yet to be revealed wilderness caves and catacomb complexes, who *preached an illegitimacy of the authority presiding over the entire doctrine of Judaism, and the divinely allotted Promised Land upon which they stood (were these convictions part of a Nazarene doctrinal belief?)*. There existed a great duty unto the promise of God, for them to recapture what was rightfully theirs from these illegitimate infidels, they taught.

This belief in the illegitimacy of secular authority being manifested back down to the indigenous population at large, would intensify with the Roman Procurator appointing the position of High Priest to preside over the primary temple complex, rather than have this appointment determined by right of lineage as commanded by Judaic law; or lots drawn from among families closest to the inherited ruler, when there was no individual existing who would be a product of direct descent.

It has been said that Joachim moved from Galilee into Jerusalem. He and Anne were barren. Not having children in ancient Judea was not only a stain on one's character, but almost a mark of divine disapproval, if not considered an outright sin, in and of itself. A son was cherished above a daughter, but a daughter was much better than not having children at all. A Temple elitist who was married and without children, could even be banned from positions of scholarship or attending religious philosophical debates, even to the point of suffering complete intellectual and social ostracism. For this reason, when Joachim ventured into the primary temple complex in Jerusalem to make his personal sacrifice, the High Priest presiding rejected it, since childlessness was viewed as a sign of rejection

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<sup>5</sup> Aslan, 2014, p. 44

from God.

The response of Joachim towards this phenomenon is both interesting, and very pertinent to this work, bearing more suggestions of Joachim being displeased with the High Priest in authority, and possessing strong orthodox sectarian allegiances. Joachim is said in the phenomenal work, “*Saint Joachim, World Meeting Of Families,*” 2015, to have withdrawn into the desert wilderness, probably due east around the southern end of the Dead Sea, barely thirty miles away from Jerusalem; or due east only a few miles from Bethlehem toward the Jordan River. The ever prevailing question never answered in any gospel account known to this author, however, is: was *Joachim and Anne alone in the desert wilderness during this time?*

This author highly suspects he and Anne were not alone at this time. They simply retreated into a secret catacomb complex of their sectarian allegiance, making sacrifice underneath the administration of a High Priest or chief priest who they felt was legitimate, inside some sort of secondary catacomb Templar complex, unbeknownst to scholars or archaeologists at this time. Maybe this secondary complex was located in Mount Carmel, but then it could also have also been located inside the area of Qumran. At this point we haven’t much of a clue to go on.

Suggestions of this possibility are found inside notations of Joachim and Anne fasting and doing penance ( *asking forgiveness for sins in ritualized continuance*) for forty days and nights while living in retreat out in the desert. Certainly the weakness generated from such extensive fasting would not have been unsupervised. Extensive fasting would be conducive for facilitating visions, however.

Was he also sprinkled with the frankincense oil of incense, since he was of an elitist Judaic heritage, to include that of priest hood? Was he given a sacred drink, since doing so would not have broken his fast? We may only speculate in light of resonating suggestions found inside the account, where both Joachim and Anne *did so partake* of sacred drink or food.

Following this fast and act of doing penance, an angel is said to have appeared to both Joachim and Anne, promising them a child. Angels are noted as being divine beings, or beings from beyond assuming human form. If this materialization was not some being from beyond, then what *might* it have been? What could have facilitated it? Still there are suggestions of possibility noticed by this author.

Joachim is said to have returned to Jerusalem and made love to Anne at the city gate. Could some sort of an agent facilitate both an aphrodisiac and an improvement in one's fertility? When we investigate the manufacture of Show Bread, we find that not only does the flour contain elements of Peganum Harmala, a hallucinogenic herb heavily used in Zoroastrianism as incense and in production of sacred food, PH can also be taken in the form of a drink accommodating all of the desired effects alluded to above.

In Yemen, a place with heavy ancient Judaic influence dating back to the time of Solomon, seeds of the Peganum Harmala were used as an agent to bleach flour utilized for the purpose of making the divine Show Bread used inside the Holy Of Holies <sup>6</sup>. Since Joachim and Anne both possessed a lineage of the priesthood and royalty, there may be no doubt where their subordinate sectarian leadership held them both and their families in special reverence. In properly administered doses these seeds have been said to noticeably improve sperm count and quality, <sup>7</sup> even facilitating an aphrodisiac effect. In proper dosages a hallucinogenic effect may be facilitated without negative consequences.

Exceedingly excessive dosages will cause abortion and even poisoning of the specific individual consuming this herb. Only a skilled sage priest would have been in possession of the knowledge to administer such an agent, to its desired effect. Even though Joachim and Anne possessed the primary Templar priesthood in their lineage, the weakness in their fasting would have rendered them incapable

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<sup>6</sup> Yiḥyah Salah, Questions & Responsa Pe'ulath Şadiq, vol. I, responsum # 171, Jerusalem 1979; *ibid.*, vol. III, responsum # 13 (Hebrew)

<sup>7</sup> F. Subhan, S. Sultan, W. Alam, and A. S. T. Dil, "Aphrodisiac potential of Peganum harmala seeds," *Hamdard Medicus*, vol. 41, pp. 69–72, 1998.



of self administration without highly knowledgeable and skilled supervision. An indigenous sage priest would have constituted this expert herb master to the finest degree, among other skills and abilities; in the same manner tribal natives still do today in the Jungles of Ecuador and Brazil, for example.

The title of “Virgin” assigned to the figure of Mary derives from the ancient Hebrew word, *Almah*, meaning specifically, *young lady who started her menstrual cycle*, and was considered untarnished and consequently available for marriage. In the ancient Judaic tradition the *age of twelve* was considered the age of adulthood. This reality from her day would have quantified Mary back down to us as being eleven or twelve years of age when she became betrothed to Joseph; who even from scriptural accounts appears to have been much older, quite possibly older than twenty years of age. In all probability Joseph was not more than 25 years of age at the most, even though some accounts in the past have claimed Joseph as being elderly.

The Greek translation of the ancient Hebrew word “*almah*” is found in the word *Parthenos*. The automatic assumption in the translation here being that since Mary was not noted in the scriptural account as being guilty of fornication, then due to her youth, she would have been sexually chaste. It was much easier for a Seleucid Greek translator to simply use the word “*Parthenos*” for a well rounded direct description, than to go into a detailed circular expletive. King James would later simply make a direct English translation of the Greek word “*Parthenos*” into the English word, “*Virgin*.”

The period of betrothal during the time of Mary and Joseph lasted three years. Ordinarily this note would have rendered Mary as being approximately 14 to 15 years of age at the time of her actual marriage to Joseph. What is interesting inside this note of engagement, is the recollection from our studies above that certain Essene sects believed in the concept of marriage following a three year period of engagement. Was Joseph a member of an obscure Essene sect? Were the parental figures of Joachim and Anne, Heli and his wife, whose name remains unknown to us, all members of this same

Essene sect?

The suggestions of possibility are that *indeed, they were all members of the same doctrinal organization*, meeting frequently with collective congregational brethren to the doctrine, in covert wilderness locations. This suggested conclusion would explain the process by which these two figures of Mary and Joseph met, which was *almost certainly a marriage arranged by the parents of both*. Yet also, as alluded to in earlier sections above, this author detects where something much more involved was occurring than a simple marriage among children of ex-Templar elitists.

Mary appears to have continued interacting in the life of Jesus, although Jesus gravitated towards his congregation, having less to do with his parents as time continued on. Mary is said to have lived eleven years after her son, Jesus, was crucified, according to some writers such as *Hippolytus Of Thebes*. If this account is true, then the date of Mary's death would have been 41-44 A.D. .

Certain writers in later centuries have claimed Mary was instrumental in the creation of the future Christian church. Although this researcher and author seriously doubts that claim, there may be no question where she lived among and interacted with the earliest church founders, such as Peter, James, John, and possibly the Apostle Paul. She may have even been one of those interviewed by Paul for an account of Christ's life, with notes of that interview being lost to time.

The Gospel of John states that Mary ``*went to live with the disciple whom Jesus loved.*'' Scholars have identified this unnamed disciple as *John The Evangelist*. JTE has been identified by early Christian tradition as being *John The Apostle*, a historical figure who was one of Christ's original twelve disciples, later associated with the city of Ephesus, in Turkey, where he is said to have lived into a very old age, died, and was buried. If the figure of Mary did have anything to do with organizing the early church, it would have only been through statements made and personal accounts given to JTA, and/or James and Peter. The only other possibility lending credibility to the claim of Mary being

instrumental in organizing the early Christian church, would have been if something more here was going on than has been passed down to posterity.

If Mary went to live with JTE aka JTA, then where was Joseph, her wedded husband? Was he dead? The scriptures do not mention the account of his death or burial, if it was so. Did he abandon her, and the account was omitted by later Gospel writers, who would have felt very uncomfortable in making mention of this detail? Did he abandon her over a disagreement concerning her son, Jesus, and his contentious position inside this sect or cult? Because of Jesus Christ's actions, was Joseph afraid of trouble being invited upon the broad sect, his business interests, and his own family? Did he simply disassociate himself with Christ, his movement, and even Mary herself; who refused to turn her back on her son, even if she may not have agreed with everything he said and did? At this point in our possession of information, we may only surmise the answers to those questions.

If any of these questions could be validated, then did Mary actually move in with and eventually become wed to John The Apostle, or even another disciple, although any choices for possibility were narrowed down quickly from the event of Christ's crucifixion? If she was not actually married to him, then was there some sort of very close, if not even intimate, relationship between the two? If verifiable information exists to give these questions an answer, would this information ever be taken seriously?

Was a brother of Christ the one who Mary moved in with, since Jesus gazed down from the cross and said in John 19: 26-27," *"Woman, here is your son", and to the Beloved Disciple he says, "Here is your mother;"* or did Jesus mean this statement from the standpoint of all twelve being brethren in the notion of doctrinal faith? If this unknown figure was in-fact the brother of Christ, then why did Jesus feel led to point out their mother, Mary, to him in such a manner? We simply do not presently possess enough information from which to garnish any suggestions for possibility.

Mary would have been approximately 45 years of age at the time of the crucifixion. John The Apostle

would have been 27. Maybe if there was a relationship already present at the time, which there had to have been for the record being made with notes of Mary moving in with “*the disciple whom Jesus loved,*” then this relationship was only intellectual, and there was no intimacy or marriage. The 18 year age difference coupled with a necessity of there needing to have been an already developed relationship, would have excluded John The Apostle. The above gospel note of Mary's own son being the one whom Jesus loved would fit the protocol perfectly, with James being a biological brother of Jesus, and a direct disciple also noted in time future from the crucifixion as being active in founding the Christian church.

It is also possible this unknown figure of “*the disciple whom Jesus loved,*” was not John The Apostle or James, the brother of Jesus, but another diligently assisting figure secondary to Peter, James, and John; and one who was much closer to Mary's age, yet one possessing his own level of authority. If Mary lived eleven years later, then certainly there could have been time for another intimate relationship at 45 years of age. Her age at the time of her death would have been 56 years, allowing her eleven years to enjoy her new life and assist in maintaining the desire of her son, Jesus; aiding incessantly in efforts allowing his memory to continue on indefinitely, with his name never to be forgotten.

Reasons for this gospel account preserving the anonymity of “*the disciple whom Jesus loved,*” may well have been that since a recorded unknown figure had this obvious relationship with Mary, on some level, more attention of readers would be focused on him and Mary, than what could be justified in the scriptural record at large. Inferences were perceived as being potentially garnished from accounts in her life and comparisons made with the claims of Christ's message, interfering with the record as it was being made by the primary three disciples, later Gospel writers, and their attempted construction of a new sect; seeking to eventually construct an entirely new doctrinal embrace from the elitist, best

educated echelons, all the way down unto the proletariat. Concerns involving the chastity of Mary would have been noted as detracting from the gospel claim of a divine birth, so the author of the Gospel of John simply left the identity of this complicating figure “*the disciple whom Jesus loved,*” anonymous.

This omitted detail of Mary's relationship to an unknown secondary, though diligent assistant,<sup>8</sup> would account for the early Christian tradition of her being instrumental in creation of the Christian church. Later Christian scribes may have felt uncomfortable in including this account of her relationship inside the canon, since it would have doubtlessly caused later readers to feel uncomfortable regarding the chastity of Mary, the mother of Christ, especially when considering the unique circumstances connected with the birth of Christ.

Certain details giving this statement above of *readers feeling uncomfortable, and the birth of Christ having unique circumstances connected with the perceptions of Mary's chastity*, will be elaborated upon with more specific detail in the section on Jesus, the secular man. Until some long forgotten verifiable sectarian record is discovered inside an antiquated, time abandoned, desert wilderness or temple mount cave complex in the nations of Israel, Syria, mountains of Jordan along the River, Jordan, or somewhere inside what were the ancient boundaries of Galilee; the account given above is about all that is presently known in regard to Mary, the mother of Christ.

### John The Baptist

John The Baptist placed special emphasis on the act of Baptism, or ritualistic submersion. In the

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<sup>8</sup> Brian J. Capper deduces that the unknown “beloved disciple” was a priestly member of a quasi-monastic, mystical and ascetic Jewish aristocracy, located on the prestigious southwest hill in Jerusalem, who had hosted Jesus' last supper in that location. Capper suggests that in order to explain the largely distinctive designation of the “beloved disciple” as one loved by Jesus, that the language of “love” was particularly related to certain Jewish sectarian groups, revealing the distinctive social characteristics of religion as directed by individualized highly skilled, charismatic leaders in ascetic communities.

section on the Essene we learned where branches of the Essene utilized the act of ritualized submersion on a daily basis. Not only do we learn of the same in this figure transmitted back down to us as John The Baptist, his special emphasis was on the act of purification in conjunction with an ideology of becoming cleansed from ones transgressions against the supreme Lord of The Universe upon being submersed, and being reborn upon his exit from this submersion.

From all examinations we find powerful suggestions where this sectarian association of John The Baptist was indeed an offshoot of the broad Essene movement. This sectarian association must have likewise been the same one in which the parents of Joseph and Mary attended, as did they, themselves. John The Baptist may well represent the first narrowing of this *Essene/Judaic* doctrine along new consolidated lines, in the same fashion as did Isaac toward the doctrine of Melchizedek and Abraham.

Records inside newly discovered Essene documentation reveal the reality of ostracism, should a cult member violate any established regulation. The strong, self directed personality of JTB suggests the possibility of his personal convictions, such as a liberal stance on payment of tithes and sabbath labor, running contrary to established law, and his emergence from the desert wilderness being a result of banishment from the Essene community. All of this assumptive possibility is based on a presumption of JTB being a member of the Essene movement in the first place, and not some forerunner in the branch where he appears to have dominated. Maybe the branch itself was its own offshoot from past times, and JTB simply was its chosen leader from within at the time.

According to the author of Luke's Gospel, the father of John The Baptist was *Zechariah*, an elderly man and one of the chief priests in the *Abijah* division inside the primary Temple complex. His wife, Elizabeth, a daughter of Arron or from the tribe of Levi, was noted to have exceeded the age of menopause, so therefore unable to conceive and have children. As we have already witnessed, this theme constitutes a commonality in regard to the histories of ancient Judaic figures.

How are we to quantify this note? Was Elizabeth only presumed as being beyond menopause due to her age alone and the fact that she never conceived a child? Was her husband only presumed as being incapable of fathering a child due to his age alone? Maybe the problem was in the seed of Zechariah, rather than the womb of Elizabeth. What additional details father on down in the story might be observed to bear these presumptions out?

According to Luke, specific duties were assigned to families in these priestly divisions by the week. Lots were cast for the family of Zechariah, and the lot fell on the individual, Zechariah, to perform the holy sacrifice on the *altar of incense* inside the primary Temple complex, *Luke 1:8-11*. When performing these sacrifices, the oil of frankincense was doused continuously upon his person as he prayed.

Other worshipers would have congregated on the outside. He would douse this oil of frankincense as he walked about to retrieve burning coals from the brazen altar of sacrifice out in the temple court. He would continue on until he reached the altar of incense where he would deposit the coals, upon which he would toss the special formula of incense composed of four primary spices, according to the Torah; *stacte*- a component of myrrh, *onycha*- a special shell found in the Red Sea, *galbanum*- an aromatic gum resin from the mountains of Iran, and *frankincense*- an aromatic resin used in perfumes and incense.

Frankincense and myrrh have been noted as providing a host of medical benefits to the body such as being anti-depressant, anti-inflammatory, and antiseptic. It has also been said to stimulate the immune system, promote wound healing, and alleviate pain. This positive action on the body could bear the potential to rejuvenate aged bodies not in the best of shape, possibly allowing older men slightly less than fertile to become so, and a taste of sacred bread could allow older women who once thought themselves passed the point of ovulation, to become fertile once more again. In addition, there are



powerful suggestions where combining frankincense, myrrh, and the other ingredients may well produce a hallucinogenic effect conjunctive with the health benefits, including an improvement of sperm quality with an aphrodisiac effect.

An angel of the Lord appeared to Zechariah, and announced that his wife would give birth to a son. Because of their advanced age, Zechariah asked the angel, who identified himself as *Gabriel*,<sup>9</sup> to send him a sign. When he made his way out into the outer courtyard of the temple complex, he could not speak to give the customary blessing to congregating worshipers.

What we observe here is where the shock and astonishment in what Zechariah witnessed and heard, caused him to lose his voice at mere thought of the possibility. The image standing before him and speaking appeared all too real, and was specifically what both he and his wife, Elizabeth, dearly longed for during the course of so many enduring years.

When Zechariah returned to his home in Hebron, a sectarian hotbed some nineteen miles south of Jerusalem and some 26 miles from Qumran, or a 10 hour walk away at two miles per hour; his wife, Elizabeth, conceived a child. An affirmative acknowledgment where she conceived, would have taken approximately a month from the impregnating act, if not two.

After her fifth month of pregnancy, her second cousin, the virgin Mary, was said to have been visited by the same angel, *Gabriel*, and though still a virgin, became pregnant with Jesus. What was going on

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<sup>9</sup> A difference in descriptions of “angels” was noticed by this author as occurring from the Old Testament to the New Testament, and from individual to individual in specific personal situations. In the Old Testament angels are described as humanoid entities with outstanding abilities descending onto earth from beyond the clouds, who appear from amid the crowds, and are beheld in visions. In the New Testament they appear from amid the crowds, and are beheld in visions.

Were these entities in the New Testament era labeled as “angels” actually undercover agents who transported specific messages back down to specific people from the Sanhedrin and the High Priest, especially in regard to his visions in the Holy Of Holies? Did these clandestine agents of the Sanhedrin and the High Priest also transport observation reports and personal reports concerning developments of political, doctrinal, and religious nature in the proletariat population at large, back into the temple elitist? Was there ever a chief ranking covert agent inside the temple complex named Gabriel, who also may have been under influence of the same sectarian doctrine of Isaac as was Zechariah? Were these covert agents labeled by gospel writers as “angels” connected with sectarian organizations alone? Were they double agents working for the sectarians? Since angels in the gospel accounts appear to take sides with the sectarians, then maybe this undercover intelligence entity was exclusive to them alone, and not part of the primary temple complex, although logic would suggest the entity as existing in both directions.

here that was being described? Mary then traveled to visit her relative, who was now in her sixth month of pregnancy, remaining in the house of Zechariah at Hebron for three months. There was no record made of her being in company of any type during the journey, even though she was still betrothed to Joseph, and only an 11 to 13 year old girl.

Keep in mind where the distance of Nazareth from Hebron was and still is approximately 146 km or 91 miles away. This distance would equate to anywhere from a four to nine day walking journey. If she was escorted by a caravan company sent by either Zechariah or her father, then Mary could have made the journey in 2 to 4 days traveling time at most.

Although no specific information exists confirming the suggestions, the *deductive fact* of Mary being a female hailing from an elitist tribe (*Levi*), and a defenseless *pregnant* twelve year old girl besides, would virtually *guarantee that she did travel with a caravan or an escorting company*. The fact of potential danger in the mountains along the old Jordan River pedestrian route coming from Nazareth in the northern province of Galilee, and the desert wilderness track from the river toward Jericho, cannot be held in disregard. This potential danger from both beasts and highwaymen, who were known to lurk about in the mountains, often crouching by the roadside out of immediate sight, was a well known risk at the time.

Why was this almost assured record of an accompanying caravan or escort not mentioned in Gospel accounts from the time? Had the record been intentionally deleted in later times as the original sectarian-made manuscript (*the {A} document, in this author's view*) record almost certain to have existed, passed through various hands of people bearing their own intentions? Was this important intentionally omitted from the record handed back down to us, due to the fact of an accompanying caravan being notions of wealth, when the author was claiming near impoverishment?

Potentially it would have been nearly an additional month after her visit in Hebron before she made it

back to her father's estate in Nazareth, making her absence from her father's home and her fiancé' / husband, Joseph, nearly four months in total! Certainly her time spent in Hebron with her cousin must have been a joyful occasion, with both women being impregnated, and having concerns along such lines to debate and converse in regard to. But was there more still, that was intentionally deleted from the record we now hold?

In the synoptic accounts, while Joseph flees Herod The Great's Massacre of the Innocents into Egypt, Elizabeth disappears with John The Baptist. Where did she go? Did she live among the sectarians in the wilderness who her husband and temple priest, Zechariah, and a percentage of the temple elites, were in doctrinal alliance with? This author's unwavering bet is that she did.

According to writings outside the gospel account, HTG in his mad search for Jesus and John, contained Zechariah, while placing him under intense interrogation. When his agents failed in their request for information to compromise the position of the two young children, Jesus and John, they placed Zechariah under further incarceration and torture, hoping to extract the information. Out of rage at failing to intimidate Zechariah, these agents eventually wound up sawing him <sup>10</sup> in half, as indicated in the apocryphal Gospel of James, probably in hasty impromptu condemnation as a traitor to the Herodian Dynasty and the magisterial crown itself. What a terrible way to die.

When we examine where the reason for Herod's persecution was due to the lineage of Jesus qualifying him as both King of the Indigenous population (*the Jews*) ,High Priest, and in his coronation a reestablishment of the Davidic line, combined with the culture of the indigenous population where one is qualified to rule based on lineage or choice by casting lots; then we can accept where Herod, who was a third Greek, Edomite, and indigenous Jew (*Idumean*), felt threatened when word of this child being born was brought to his office.

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<sup>10</sup> Suggested by Matthew 23:35

Since the Herodians did not possess the required lineage, then more than likely a majority of the indigenous people in the province of Judah viewed the ruling Herodian dynasty as being illegitimate on a multiplicity of grounds. Practically speaking, the only reason the Herodians could maintain their position of ruling dynasty was because they served as a totally cooperating subordinate proxy with the Roman imperialistic government of the day. Both Herod and the High Priest <sup>11</sup> in the primary Temple complex, would have been on edge at any announcement of a baby being born among the indigenous people with such a pedigree as Jesus, with a right hand totally cooperating agent assigned by blood relation, such as John.

In all of the Gospel accounts John is described as wearing clothes of camel's hair, dwelling in the wilderness, living on locusts ( *kosher large grasshopper type insects*), and wild honey. He is also described as embracing the concept of asking for forgiveness from the supreme Lord Of The Universe, then demonstrating that repentance with the symbolic gesture of being totally submerged in water following a series of prayers in beseech for forgiveness; then emerging as being washed pure and instructed as how to enter life in continuation of that purity, rather than living in ignorance of it, constituted rebirth. One could easily argue the point that when taken from the perspective of this specific sectarian movement, a conception of rebirth was valid.

This angle in perspective found in the concept of a water purification ritual is what appears to have separated the doctrinal convictions of John, from those who came before him inside this particular sect, the name of which remains still yet unknown. John is also stated in all gospel accounts as strongly advocating an imminent messianic <sup>12</sup> emanation among the indigenous people, who would restore their

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<sup>11</sup> The occupying alien Roman government appointed the High Priest, since he and the entire temple elitist worked in tandem with the royal government, which would have been the Herodian Dynasty. Both the Herodian Dynasty and the High Priest was therefore viewed by the indigenous population of the day as being illegitimate, since their authority was not chosen by lineage or by casting lots among those in closest standing to the anointed one.

<sup>12</sup> The word, "Messiah," means the anointed one. In Judaism he is expected to descend from King David, and accomplish unification of the twelve tribes. Only Judah and Levi are represented in present day Israel. This shall occur in a reestablished nation. The nation of Israel has existed since 5-5-1948, but is only a mere fraction of the original Promised Land tract. Also

population, their society, their promised land, and their heritage government, back into its untainted state of being, leading their own demographic into a new golden age of mankind. Could this instruction be interpreted as a psychological conditioning directed toward his cultist congregation, for a planned purpose of accepting his cousin, Jesus, as fulfilling that prophesy of messianic being? Certainly the question is interesting to ponder.

We notice an aesthetic lifestyle, the ritualistic purification using water immersion, the powerful message of messianic immanence; all of this speech goes along with his instruction for the cult members to love their enemies, and return good for evil. More than likely these instructions were a very difficult message for JTB to convey, considering the cruel murder of his father and his own persecutions by the Herodian government..

There may be little doubt in light of these literary examinations where this sect in which John was raised up in, was some sort of messianic splinter from the primary Essene order. Since his father, Zechariah, was a priest, and his mother was from the tribe of Levi, not to mention his own blessed birth from both parents making a hard-line direct appeal to divinity, then JTB would have most certainly been held in high respect for his inherited position among those who surrounded him. There may be no doubt where his lineage alone was the reason why he was chosen as a leader, since making him a leader based on his heritage alone, would fall in direct line with the indigenous cultural methodology for selecting leaders . The reason he was so successful in garnishing a following of converts to his doctrine was due to a charismatic personality, clearly revealing itself inside the Gospel scriptural accounts we possess of his life and times.

The lineage of Jesus, however, placed him in contention for being crowned King and High Priest, with the House of David and the line of Jesse being fully restored once more, posing elemental

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the third temple, the very heart of Judaism and the nation of Israel, has yet to be constructed.

constitutions of a fully resurrected indigenous rule of the entire broad heritage landscape. Out of all other possibilities for these positions of indigenous lordship, Jesus would be the individual obviously selected by God Almighty through these perfect combinations in his blood lineage, to meet the requirements for being this anointed King and High Priest simultaneously. In addition to these special requirements of blood patrimony, *he was also conceived by a being of divinity*. Therefore without a doubt, such an individual was most certainly the anointed son of God Almighty, according to the perspective belief.

No other individual anywhere on earth could meet these requirements to exceed the exactness of Jesus, so therefore out of his lineage alone he was the son of the people (*son of man*) given directly from God Almighty himself. Jesus was the one qualified by God's personal choice to stand closest to him, yet crowned over the indigenous demographic at large. This fact of blood lineage and its qualifications, the acceptance of it by the indigenous people in majority, was what allowed his followers to embrace his ideology and accept him as Lord of All, in spite of his mortality.

In fact, for the indigenous demographic of the day he was Lord Supreme over every idea and conception they ever held dear. He may well have been perceived as being the people's last great hope, considering the air of general desperation that most certainly must have prevailed during the late temple era, from 67 B.C., down. This fact was what JTB meant when he stated that *one was coming who would be greater than he*. In other words JTB was revered by his followers, but one was arising to the fore who would be far greater in messianic qualification than he.

Together, working in company with his cousin, Jesus, he would tailor a new doctrine of approach to what had long been the time honored doctrine of Judaism. The new idea would be one where total obedience was commanded, and with its unquestionable embrace, all corruption eliminated throughout the entire system from every angle of consideration. Hence, the seven deadly sins (*mortal corruptions*)

would be no more! Outsiders who asked forgiveness could be brought into this new doctrine, as we shall soon see later on, since sadly these invading foreigners were there to remain indefinitely.

No more greed. No more lies and authoritarian actions forced down upon the people because of it. No more false accusations. No more murder of the innocent. No more theft of the people's hard won resources. War would consequently be eliminated, and with a forthcoming total embrace of this new doctrine, this new emanating kingdom would endure for all eternity. Jesus, the mortal born from divinity, would conquer in this new effort by hard-line conviction rather than warfare, as was done in the past.

Since John was leader of this new sectarian following, his method of approach would be directed toward the proletariat orthodox heritage population found primarily in sectarian areas outside of the developed metropolis, where his message would most likely be far more readily accepted. Once a sizable population was convicted philosophically and recruited into this new order, then his tactic would be to convince the government in power to embrace his ideology, completing his conquest via acceptance of his doctrine. Accomplishing this feat was without a doubt, *the very apex of his sectarian cultist duty assignment*, and most dangerous for him to attempt, especially considering the well noted despotism of the Herodian Dynasty. Readers should fully understand why this element of despotism existed among the Herodians at this point in our study.

The court of the Herodian Dynasty was in complete moral disarray during this time period. Herod The Great has his two blood sons, Alexander and Aristobulus IV garroted, on more than likely false charges of plotting murder against him in 7 B.C., conveyed upon them by jealousy of their half brother, Antipater III, and HTG himself. This assault resulted from their assumed air of authority without justification, obtained from living deeply within the cortex of the Palestinian Roman realm, while being saturated in the relished splendor of Roman education and economic advantage for so



many long years.

The daughter of Aristobulus IV, Herodias, consequently was left an orphan. HTG then callously engaged her to her own half uncle, and his own flesh and blood son, Herod II. Antipater II, the eldest son of HTG, adamantly opposed this marriage, so the already ailing HTG consequently demoted Herod II as second in line for the throne.

Antipater II was brought before the Roman governor of Syria and charged with plotting to poison his father. In 4 B.C. with approval from Augustus Caesar, Antipater II was executed and Herod II was up for the throne. The fact of his brother being executed for plotting to murder his own father, also implicated Herod II in the plot. His mother knew of the conspiracy, yet failed to denounce it or stop it. The end result was that Herod II was dropped from his father's will. This left HTG's son, Archelaus, heir to his father's entire kingdom. Herodias would later divorce Herod II.

Herod Antipas, half brother to Herod II, heard about this divorce, then divorced his own wife, Phasaelis, daughter of King Aretas IV, (*King of a powerful neighboring province to Judah*) of Nabatea (Petra, owned by a *Bedouin tribe who roamed the Arabian desert*,) in favor of Herodias.

According to the Gospel writers, John The Baptist had been visiting the royal Herodian palace somewhat regularly, and Herod Antipas found great pleasure in speaking with JTB, probably in regard to the philosophic justification for his new doctrine. When JTB came to know that not only was Herodias, Antipas own niece, she was also his own brother's wife, he heavily criticized both marriages, *Mark 6:18*. Since Herod Antipas listened so intensively to JTB, Herodias feared he might decide not to go through with the marriage, cutting her out of any authority in the royal family, and out of any perks for being wife of the King or his son.

According to the gospel of *Mark 6: 21-29*, Herod Antipas and Herodius were being entertained at a hosted celebration for his birthday. Herod ordered an evening banquet meal spread out for his high

officials, military commanders, and some of the most prominent men found inside the province of Galilee. The young daughter of Herodius, presumed to be *Salome*, came in to dance for Herod Antipas and his guests. We may only surmise as to what type of dance it was that she did, per her dear mother's instructions, as we pause to give consideration to the general moral character of the Herodians. All of those more than likely male guests dining with Herod, were recorded as being well pleased, as was Herod himself.

There may be no doubt where the king and his company were celebrating heavily in their cups, as this dance swanked on into the darkening evening. When aroused, Herod told her to ask for anything, up to half his kingdom, declaring aloud before his guests where he would freely give it to her. We may presume Herod must have been fairly inebriated at the time, as the Gospel record account seems to clearly indicate without actually saying so.

According to Josephus, Herodia's youthful daughter, *Salome*, then approached her dear mother, asking her how she should respond to Herod Antipas statement. Her mother callously instructed her to request the head of John The Baptist, and without hesitation. The youth is said to have immediately rushed in and given her instructed request publicly to the more than likely highly inebriated king, and his adoring company of besotted elitist officials.

There may be little doubt where this dance event was only a formality previously rehearsed by Salome and Herodias, knowing of the coming birthday party and anticipating an opportunity to stage the request before grim, battle hardened guests; all of whom were already coarsely tipping their own chalices, and would have eagerly enjoyed the lively, though horrendously burlesque entertainment.

John The Baptist was already imprisoned prior to the party, inside a hill fortress dungeon located in today's Jordan, known as *Macherus*, out of "suspicion of intentions," according to Josephus. Might his intentions for his new doctrine absorbing royalty and eventually Judaism itself, have been suspected by

the king's company? Should John have succeeded, he would have been a right hand chief assistant to a new heritage king elevated into command. Might this possibility have been anticipated? Herod Antipas then very reluctantly ordered one of his guards to make his way out to the fortress, since he had already made this rather outlandish promise to Salome, and did not want to be embarrassed before his guests. Later on Herod Antipas guard returned, curtly offering the head of John The Baptist to Salome on a silver platter.

Since the fortress is around thirty to forty miles from Jerusalem, the distance traveled would have been two days one way on foot, and two days both ways by horse, donkey, camel, riding on or behind any sort of four legged animal. Such insight would mean either Herod Antipas birthday dinner lasted for a number of consecutive days, thus maybe the guests were not around to witness the head of JTB being served up on a platter of silver; or quite possibly and more than likely, this birthday party was held in a meeting hall *at the fortress complex itself* where John was being contained as prisoner in the local dungeon, since it would be impossible for such distances from Jerusalem to have been covered in a mere few hours time. This conclusion would also explain the reason why chief military commanders and government officials were reported as having been in simultaneous attendance to the event, since the fortress was a primary military command post.

## Chapter 2

### *The Shining Star That Transformed World History*

When the story of Jesus being born emerges onto the page before us, the feeling immediately transpiring is one of astonishment and sympathy for the near impoverished conditions the couple who conceived Jesus were compelled to raise him up in. As we have already investigated in this work, far more than likely the true situation in reality at the time, was nothing near poverty.

The mother of Jesus, the Virgin Mary, had a very wealthy father, Joachim, according to apocryphal literature written within two hundred years from the time of the crucifixion. Since this literature has been cross referenced with other earlier literature claims similar in nature from the general time period following the crucifixion of Jesus, then its a fairly certain statement made in presumption when we say that certainly good ole Joachim would not have allowed his young daughter, Mary, and her family to suffer from lack of the basics, and at least a few pleasures in living. Or would he? There again lies another suggestion, where *just maybe something else was going on here*, standing slightly outside of our immediate intellectual grasp. This “*something else*” was the element scriptural writers' future from the time, wished to veil from our eyes.

As was intimated earlier on inside this text, when we delve into the literature record hailing from the time period, we behold references powerfully suggesting where Joachim was part of a sectarian group splintered from the primary Judaic branch, more than likely due to its simultaneous embrace with alien ideology and blood, corrupting the descending order; and causing the authority over the Promised Land to shift from the orthodox indigenous population, into the hands of foreigners and half breeds, in both

blood and theological conviction. A living example of both combinations can be found in the chronicle record of a prevailing doctrine from the later Second Temple time period known as *Hellenistic Judaism*.

One prevailing characteristic of virtually all wilderness sectarian groups who splintered away from the primary Templar doctrinal branch at that time, was *asceticism*. It may have been possible a vow of poverty was taken by Mary and Joseph, or at least an agreement to withhold on vain displays of wealth was assumed by liberty of choice or via parental command, in honor of the prevailing sectarian code of conduct. More consideration is given to such a possibility when we pause to ponder on what was without doubt, a leadership position held in this unknown sectarian cult by the parents and possibly the grandparents/families of Mary and Joseph, not to mention those of JTB.

In all likelihood possibilities for solid presumptions go even deeper than sectarian vows of poverty being taken by our specific sanctified couple. The elitist heritage of Mary and Joseph was well known by the leadership existing inside their chosen specific sect, name still unknown to scholars at this time. There are even suggestions where connections extended all the way into the primary temple elite itself, who were very knowledgeable of this endowed heritage. After all, the father of John The Baptist was an acting priest inside the primary temple complex; and his wife *Elizabeth*, was *second cousin to the Virgin Mary*, hailing from the tribe of Levi.

As we have already discussed, the general atmosphere over the entire promised land area was already heavy with a messianic longing, nearing to a point of desperation. The indigenous population lost their precious heritage realm with the Babylonian conquest some five hundred years earlier, from a practical point of consideration. Feelings emanating back down to the local heritage populations would be shockingly similar to those emanating down to (*pioneer*) heritage citizens in the American West, for example, if the Chinese or the Muslims were to rule in the absolute.

The Persians were proven saviors of the indigenous Jews, intervening willingly into the Judaic cultural imprint with their assistance in resurrecting the holy temple complex from ashes; and without a doubt, influencing via their own doctrinal conceptions as well. One glance at the broad order of Zoroastrianism, and a notice in similarity to Judaism will instantly prove the historical connection.

With the Seleucid Greek conquest of the Persia, the orthodox indigenous population was allowed to rule on its own, but when the indigenous chose to forbear on taking sides in what amounted to a Civil War between Seleucid Greeks and the Ptolemaic Greeks; the victorious Seleucid, who were turned away by the intervening might of Rome, lashed out upon the land of the indigenous, their population, their beloved temple complex, and the doctrinal convictions of the demographic at large, with a raging vengeance.

In direct response to that attack by the Seleucid, the indigenous population responded with a fuming mutiny of their own. In the end the indigenous orthodox Jews were victorious, with the Greeks wisely allowing self-rule of their treasured land and doctrinal heritage for the next 150 years. Somehow this doctrine of Judaism could not provide a platform for eliminating corruption, and the indigenous dynasty of the Hasmoneans eventually fell backward again into their old debauched ways, and rule of their heritage landscape was wrested from their people's desperate grasp once more.

First it was the Romans who indirectly acquired the cherished property, via absorption by conquering the Seleucid Greeks, yet the Hasmoneans were still in subordinate control. Finally those provincial vassals of the Romans, the wicked Idumean half-breeds, the Herodians, were assisted by the might of Rome in violently knocking the indigenous government of the Hasmoneans from their throne of authority in 37 B.C.

Between both the hard-fist rule of the Romans through structural organization and power of law, and the local ruling Herodian boot heel across the neck, these gut wrenching sentiments of loss combined

with a continuing often merciless subjugation of the indigenous Jewish population, seemed more as if this grind would endure indefinitely. Even their doctrinal heritage was being affected in ways certain to endure for a timeless span into the future, since a large number of the indigenous population now referred to themselves as *Hellenic Jews*; via an incorporation of Greek Cynicism and Stoic philosophy into the comprehended doctrine of Judaism, not to mention the act of making sacrifices to Greek gods as an ever manifesting combination.

If the messiah was to ever appear and offer salvation to a people who bitterly endured travesty for some two thousand years in his anticipated emanation, certainly there was no better time than the present. Such personal convictions must have been rampant and audible in public areas where it could be, with growing frequency and dynamism during these times.

According to Zoroastrian astrology and prophetic tradition, the emergence of a Sayoshant would be heralded by a particular shining star in heaven to signify the place and time of his birth, or a type of celestial event setting it apart from all others. Nazareth was only 30 miles from the River Jordan, with Galilee and Jordan underneath heavy Zoroastrian and Greek philosophical influence, since the Seleucid Greeks were primarily Zoroastrian in religious conviction. Fact in statement is not only part of the available historical record; from a logical standpoint, since Persia was conquered by the Greeks, the process of absorption proselytized by the Greek government, would have included the area's religious doctrine.

In addition, the city of Amman positioned *only 37 miles due east from the southern end of the Dead Sea in Jordan/160 miles from Jerusalem/8 to 12 days journey on foot*, is noted specifically in the historical record as being heavily influenced by a form of Zoroastrianism merged with the religious order of Babylon inherited from Parathion (*also originating in western Iran*) influence. Times were getting more desperate by the month for the indigenous population in both provinces of Judah and

Galilee, not to mention the entire Promised Land tract at large, and something surely must change soon.

As we shall recall, it was the greatest of insults to the surrounding community for couples to remain childless. Temple priests remaining childless were denied participation in scholarly activities, since being childless was considered a sign of divine disapproval. Maybe one of the reasons the father of John The Baptist, Zechariah, built his estate in Hebron, was to remain out of reach from his detractors inside the temple complex.

His personal estate being located in Hebron may have also better facilitated his association with the sectarian splinter group of Joachim, and other converts from inside the temple complex who were feigning loyalty to the Herodian Dynasty. There is also a possibility for his estate being registered in the name of Joachim, another relative or sectarian associate, since priests were not supposed to own property according to heritage Levirate law.

Among the proletariat on the ground, the temple complex itself was viewed as being a manifestation on secular earth, of heaven in the beyond. Eerily reminiscent of the old Canaanite religion, priests were considered by the broad proletariat to stand much closer to divinity (*if not divine themselves*), than mere mortal men , since they actually dwelt inside the temple complex during their times of duty; and the Lord Of The Universe dwelt in the *Holy Of Holies* at the center of the tabernacle, tolerating their presence alone, and no others. Not only that, by sheer right of blood they were chosen to participate in the elitist order of ritual, and only the divine hand of the chief Lord himself could choose specifically, *who* it was to be born into *what* family line.

Most assuredly Zechariah was held in high esteem inside the sectarian compound, where their most talented sage healers labored diligently to conjure up a cure for his continuing problem of being childless. In the general course of time, a plan of new approach was being hatched in secret within the wilderness compounds. If battle failed to achieve permanent rule of the indigenous people, who would



thrive underneath their own unadulterated doctrine of philosophy and worship, then most certainly there must be another method of achieving this splendid, most honorable supreme objective.

It was already a time-honored tradition among orthodox indigenous Jews, that when a man's wife was barren, he was allowed to make use of a surrogate mother for his issue in her stead. The barren wife willingly allowed this activity, even personally selecting the woman who would conceive and bear her husband's child. This allowance *was not perceived as an act of adultery*, in no conception of the definition. The society of the day *did not scorn this situation* when it occurred. There was *no moral taint in the woman* who would honorably stand as a surrogate mother on behalf of a barren wife; especially if the man was an acting priest, who was considered to have divine approval anyway when in this circumstance. Indeed, this surrogate mother was doing the will of God Almighty, according to the indigenous belief system of the day!

The barren wife generally preferred a woman inside her own family, since blood-lines and patrimonial inheritance would be the same as her own. When she was not in a position to locate a willing family member, then of course, her favorite enslaved handmaid of eager childbearing age, or another beloved near at hand, may have to suffice.

The Virgin Mary was a young lady beginning her menstrual cycle, and an adult ready for engagement and marriage by age twelve, in the Judaic society of the day. She was declared a virgin by future Greek translators, because she was not noted inside the Hebrew literature from her time as being *guilty of fornication*, so therefore she never experienced sexual intercourse, far as was known by the scriptural authors. A charge of fornication at the time, could have caused her to have been vehemently ostracized by all levels of society, if not her being publicly flogged, or even executed (*Deuteronomy 22:21*) by stoning in accordance with the laws of the times, depending on the degree and circumstance of violation.

Zechariah had no offspring, so therefore with Elizabeth's blessing, she and her husband asked the father (*Joachim*) of young Mary if his fertile daughter could bear the child in her stead. Her father *joyfully* agreed, since this entire process *was perfectly acceptable in the society of her day*. Mary agreed, since she knew her future child was to be labeled special upon her doing so, because of his lineage.

In lieu of what we have already deduced at this point, we are invited to go a step farther and accept where more than likely much more was going on here than a simple request for young Mary's surrogate assistance.

Not only was her child destined to be King of the Indigenous Jewish population, he would also be the legitimate High Priest upon receiving the diadem of King; and in so accepting this elegant crown, he would resurrect the lines of David and Jesse. He would most certainly be the physical savior of his and their indigenous orthodox people, the anointed one, their last remaining hope out of all who inhabit their heritage realm, when little more inside the realm of hope still remained. Young Mary *WOULD NOT* be stained with this generous act of compassion in giving birth. The endearing act was divinely blessed in and of itself, and done so with one perceived as a divine being, who was free of sin, *Luke 1:5-7*.

This evidence inside the very recorded lineage of Jesus, the secular man, suggest where powerful sectarian elites with lines of connection reaching deeply inside the primary temple itself in Jerusalem, worked with Zechariah, Elizabeth, and the parents of Mary and Joseph, to arrange this conception and birth of Jesus at a time appropriated by mathematically anticipated astrological events. The ancient Persians are noted inside the historical record as being highly gifted astrologers, and would have known in advance of any coming astrological sign and its meaning. Let us recall where the Persians embraced the indigenous Jews, and were no doubt, embraced in return by them, rather than repulsed.

Therefore when she, while still yet being a young woman of twelve who only recently had her first period, became pregnant; since *she became pregnant legitimately* in the eyes of man and God, by a divine being who was righteous and holy in his compliance with the heritage laws, she was *NOT TAINTED* and consequently, still retained her chastity. *In the end the account was exactly as the holy scriptures have informed us.* Indeed, Mary remained perfectly chaste in spite of ongoing sexual activity, became pregnant by a divine being with blessings given by the holy ghost; while still yet maintaining her virginity and social status, in spite of the sexual activity preceding the pregnancy.

The matter is all about perception, and the differences in perception among the people surrounding Mary at the time of the event, and the angle of perception handed back down to us in our own day. *The recorded events inside the gospels are absolutely true, it is just that our present day perception of these events differs from the people of the time, who were a part in the daily lives of these noted biblical characters.*

In Luke 1:23-45, we observe the detail where Mary received the message where she would have a son from the angel, Gabriel, the same individual visiting Zechariah five months before, inside the Temple complex at the altar of incense. When Mary received news of Elizabeth's pregnancy while at her father's estate, she seemingly made her way to visit with Elizabeth residing in Hebron, and with hardly any doubt that she was accompanied by a caravan or grand escort of some sort, sent either by Zechariah or her father, Joachim, if not the sectarian hierarchy within the primary temple itself.

Mary spent a duration of three months in Hebron with Zechariah and her cousin, Elizabeth, totaling a near duration of four months before she could have made it back to her father's place in Nazareth. The fact of her remaining there at the estate for so much time indicates where she must surely have made numerous lengthy visitations in the past. More than likely the mandatory pilgrimage festivals were being observed, so there was no reason to be so quick about coming home anyway, and her lengthy stay

would have been perfectly justified in the minds of her relatives at the time.

Mary viewed the situation as her chosen duty to have the child for Zechariah, who also continued going through on the motion with his wife, Elizabeth, for maintaining the relationship, if not for fulfilling an anticipation of impregnating her also . More than likely Zechariah was consuming Show-Bread, holy drink, or some alternative sort of holy bread; since he would have had easy access to these items, which was known to invigorate a man's seed (*sperm*) and cause him to become aroused (*aphrodisiac*).

Mary may have been doing likewise there in his bedroom company at the estate, since she knew well where she was destined by heritage to birth *the anointed one designated by providence to restore the patrimony of her entire demographic, and their sacred destiny to their divinely allotted territory, the rightful King of Her People, their cherished savior from the corrupting influence of wicked aliens surrounding them.* She may have also felt she had a sacred duty to the sectarian cult her parents were part of to have this child, who was destined to be revered by history for infinity, when he successfully transferred domination of the heritage landscape back into the hands of the indigenous kindred population.

In essence, her child would represent the last line of hope for the indigenous orthodox population of Roman Palestine, and the entire boundary realm of the Promised Land. Mary also hailed from the line of priests (*tribe of Levi*), so she was entitled to certain priestly liberties by right of blood inheritance. Although no records are known to exist of women holding any positions of authority among the temple elites, other than only being wives, daughters, and concubines, who would have possessed a power of influence through their privileged men.

The end result, never-the-less, was that both Elizabeth and Mary became pregnant. *There was no stain of adultery or sin in this act being taken.* There was no level of disgust by their neighbors and

family. There was no wrong done in the sight of God or anybody else. Everything was all perfectly sanctioned and embraced by the law of Judaic doctrine, and the convictions of masses surrounding everyone involved. In the orthodox Judaic society of the day, *this event was a perfectly normal occurrence*; although fears and concerns would have been prevalent because of the challenge posed in this specific potential birth, to the magisterial power structure in the land at the time. Since there was no taint in this act of being surrogate mother to a priest, who was noted as being perfect in his obedience to the law, then *her chastity was retained*, hence her virginity in later translations and conceptions of the event.

This event was well planned on part of the sect in which Mary, Joseph, and their families were united, with a realm of powerful influence extending deeply into the primary Temple Complex; more than likely encompassing a majority among the indigenous, as we shall examine later on.

On the contrary, *there was great joy, dancing, toasting of wine goblets, and merry making in general*; at least inside the extended sectarian areas, if not even behind tightly closed doors inside the primary Temple complex when the surreptitious word finally leaked out, as every good Christmas should always be celebrated! Maybe this possibility is the true reason we celebrate at Christmas today.

We might imagine where these events far more likely occurred inside various subterranean catacomb complexes existing beneath the Temple Mount, such as Zedekiah's Cave complex for example; not to mention others now long since forgotten, and are in great need of diligent archaeological examination. Potential for huge future excavation revelations in regard to this matter alone really is exciting to those who dare to ponder all possibilities.

To recap the information before us, according to Zoroastrian prophetic tradition, a brilliant star would position itself above he who was destined to hold a patrimonial authority sanctioned by providence over the realm, for the purpose of offering identification. By the day of Mary's pregnancy this tradition

was already a time honored belief covering the entire Persian realm, no doubt bearing great influence among the indigenous orthodox people in the Roman province of Palestine, since Persian influence was now felt for nearly five hundred years.

As we shall recall, the Persians were not viewed as enemies to the orthodox indigenous Jews, but as great saviors. Cyrus The Great himself, was even once assigned the hallowed title of Messiah! Maybe knowledge of this astrological sign in advance was why the Persians embraced the Jews, in conquest of their realm, rather than attempt at expunging them from their heritage landscape.

Zoroastrian astrologers would have known of any unusual star formations emerging in the heavens above, over great periods of time extending far into the future via astrological observation and a keen use of mathematics. Persian influence was working in conjunction with the sect of Joachim, Heli, Zechariah and Elizabeth. In due course of time, these sectarian elites influenced by the Zoroastrian religion of the Persians, would have been capable of giving this knowledge in advance of the celestial manifestation back down to parents of Joseph and young Mary, who then endorsed and arranged the pregnancy of Elizabeth and Mary.

This act of conscious organization would have given our couple's offspring the needed patrimonial and environmental credentials for this supreme leadership title of Messiah. Thus, again the Persians were offering assistance to their beloved allies, the indigenous Jews, in reasserting rule of their heritage entitlement, as they did five hundred years before when they assisted in resurrecting the primary temple complex destroyed by the Babylonians.

The pregnancy of Mary could easily have been arranged by sectarian elites in advance of the astrological manifestation of the star in the heavens above the plain of Bethlehem <sup>13</sup>, then the

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<sup>13</sup> A vast plain covering a broad area, including Bethlehem, Israel and Amman, Jordan, a well developed metropolis complex of the day known to have been directly conquered and absorbed by the Persians, and no doubt an area standing underneath heavy Zoroastrian influence. By the time of Virgin Mary, this realm of influence would have included Greek philosophy and Roman authority.

inheritance of anointed authority would align with a long prophesied manifestation in the skies above, signifying a divine blessing on this child being anointed as rightful King of the indigenous Jewish population, in company with their alliances, and the simultaneous restoration of a heritage High Priest reigning inside the Second Temple complex; since all other authority over the land, and inside the Temple Complex, was viewed as being illegitimate.

Obviously, as garnished from the story in the Gospel Of Luke, Joseph, unto whom Mary was already engaged, was not made aware of this situation regarding Mary and her father's decision for her to be surrogate mother to the offspring of her cousin, Elizabeth's, husband. When she returned home after being gone for so long, and nearly five months pregnant, saying nothing at all to him concerning the matter, he began to question her now obvious swelling in the stomach.

When Joseph asked Mary to clarify as to whether or not she was pregnant, she replied in admission with affirmation that indeed, she was pregnant! Joseph then inquired as to who, specifically, the father of this baby was, since he well knew it wasn't his, and the surrounding air doesn't generally create these types of circumstances. Mary responded that this babe was the child of her cousin Elizabeth's husband, and where her child had been specifically selected to restore the long lost rule of their own demographic and its patrimonial heritage. It is possible, however, that Joseph was asked to be betrothed to Mary, because of his own heritage of being from the tribe of royalty, Judah; since Elizabeth had become impregnated by Zechariah, and Mary would have new carnal needs for attending. Sending her out into the world without a match, so young and innocent, would be to invite fornication. The author of Luke's gospel, either an accomplice of the Apostle Paul or derived from one who was interviewed by this nameless author, at Paul's command would hand a differing account of the moment back down to us.

Joseph then was compelled to ask Mary's father, Joachim, and the primary temple elitist in charge of

this plan who were converts to the doctrine and this specific sect, to verify Virgin Mary's claim in regard to her pregnancy; whereupon he was instructed to sit down, relax, while remaining reassured that all was well, and nothing negative in regard to the chastity of his dear fiancée', Mary, was as he naturally presumed in regard to the matter. There again, accounts of the moment from the gospels of Matthew and Luke differ from ours above, yet notes (*the {A} document*) gathered by this specific sect in which the families of John and Jesus were members, very well may have been as ours is above.

Mary remained perfectly chaste in spite of her pregnancy occurring outside of her union with Joseph, and all of it could be reinforced by consumption of more Show Bread, holy drink, or the sudden approach by some covert messenger from inside the primary Temple complex, directed to transport a note of approval originating from a much higher authority residing inside the Tabernacle itself, if need be. Once Joseph received this word of divine approval in regard to all that now commenced, he settled down into calmly accepting his situation as being an adoptive father to a child not his own, eventually following through on his pledge to wed the Virgin Mary.

What is astonishing is the fact, however, that absolutely *no mention* of this marriage ceremony was made inside the gospel accounts, or any other as far as it is known. Was an account of this marriage in our hypothesized {A} document later deleted out of the record for some mysterious reason? Was this marriage only a small sectarian recognized union, regarded on the outside as being illegal, thus making later church officials uncomfortable in mentioning it? Maybe this marriage actually occurred in Cana. Until some long forgotten or ignored account is excavated, we may never know the answers to such proposed questions.

From this angle of sectarian perspective we may clearly examine where the child Mary carried really was viewed as being a Son of The Supreme God himself, and the savior of the indigenous patrimony destined by providence to restore rightful, divinely ordained authority over the land; since both blood



inheritance and celestial phenomenon aligned perfectly to foretell his emanation on the cherished landscape; as the ancient Mithra, Zoroastrian, and Judaic prophecies long since claimed for some 2000 years in the past. Certainly there was never a more necessary time in the entire history of Judaism than this one, for the blessed Messiah to manifest himself among the people inside the line of David, the House Of Jesse; and therefore rightful owners of their cherished inherited territory, doctrine, Temple Complex, and blood patrimony.

According to findings by New Zealand astronomer, David Mosely, *the Star Of Bethlehem really did exist*. A majority of scholars accept where Jesus was born between 3 B.C. and 1 A.D. . Historical records in a variety of locations during the time frame and new computer programs align, indicating where a rare grouping of planetary conjunction manifested in the heavens above the plain of Bethlehem during the time frames, merging with the narrative of Luke's gospel and the birth of Christ. These computer programs possess the astonishing ability to literally recreate the heavens as they were 2000 years ago.

From these programs we learn that on August 12, 3 B.C., Jupiter and Venus moved in close proximity to one another, being highly visible throughout the eastern sky of the entire Middle East, from 0345 to 0520, immediately preceding sunrise. This merger would have burned for an enduring period of time, with the most brilliant manifestation being a merger of Venus and Jupiter in the constellation, Leo, some ten months later on June 17, 2 B.C. .

According to others who studied similar computer programs such as astronomer, Craig Chester, the star would have burned for a monthly duration, and appeared to have been moving eastward to Zoroastrian and Judaic astronomers, eventually pausing above the town of Bethlehem on December 25,

2 B.C. , the season of Hanukkah <sup>14</sup> , within the year 1 B.C. <sup>15</sup> The town of Bethlehem is only a mere 8 days away from the Jordanian city of Ammon, in case readers may have missed the figures. Certainly this entire process was well thought out in advance, and organized to the credit of these sectarian leaders; who at least in percentage far more likely than not, held *high positions of authority* directly inside the primary Temple complex itself, over in Jerusalem.

To the naked eye this merger would have appeared as a single brilliant star in the morning sky. Jupiter was known as the *planet of kings* to Zoroastrians. The planet, Saturn, was viewed by the Judaic astrologers and quite possibly the Zoroastrians, as being the protector of the Jews. The constellation of Leo indicated a patrimony of royalty and power to Zoroastrians. In Judaic tradition only the prophesied Messiah would bear such authority. Here again, we observe more indications of a historical embrace of Judaism with at least a continuing Persian intellectual influence.

The books of Luke and Matthew are the only ones that describe the nativity scene and the birth of Jesus. Luke claims a census from the Roman Emperor, Caesar Augustus, took place when Quirinius became governor of Syria. The problem in attaching a time frame to these events is that Quirinius was assigned governor in the year 6 A.D., causing all prior considerations to fall out of line with historical and astrological dates.

Quirinius' direct command was to assess the province of Judah for taxation purposes. In order to make this assessment, he was required to do a thorough census analysis and make a quantitative report derived from that census. Another problem with this claim of Luke is where the year 6 A.D. is seven years removed from the year 1 B.C. when we deductively determine that Jesus, The Nazarene, was

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<sup>14</sup> Commemorates re-dedication of the holy Temple Complex in Jerusalem during the Second Temple Era at the time of the Maccabean revolt against authority of the Seleucid Greeks. The emergence of this star over Bethlehem on December 25, 2 B.C. could also be interpreted as the sign of the new revolt against Herodian Dynasty, influence of the Greeks, and complete restoration of the indigenous Davidic line, the House Of Jesse, and the rightful crown of High Priest inside the temple complex. At long last, the rightful authority would now move through these sectarians, eliminate any potential for corruption, and establish an eternal rule of doctrinal law.

<sup>15</sup> The position accepted by this author.

born. What else could have been going on here to give explanation, so these events may align themselves in logical order?

Quirinius was noted as being a Roman Aristocrat. In 14 B.C he was assigned the title, governor, of Crete and Cyrene, both Grecian provinces. Evidently he had proven himself effective in his administrative duties as governor, since in 12 B.C. he was given the title of consul, indicating where he gained favor of Augustus. Among other administrative duties, collection of taxes derived from a well calculated census analysis, must have been among the administrative assignments where he had obviously demonstrated a clear proficiency in.

Herod Archelaus was the ethnic governor over the area of Judea from 4 B.C. until 6 AD. . Archelaus was known for being a cruel ruler, and divorced his wife, Meriamne, to marry Glaphyra, widow of Archelaus own brother, Alexander; even though her second husband, Juba, *{a Berber king of Maurentanea, a huge Berber province in North Africa}*, was still alive. This act of divorce on these grounds, and a remarriage under these circumstances, was a direct violation of orthodox Mosaic and Judaic law. This gross moralistic violation and the continuing cruelty of Archelaus, justified his removal from office by the Roman Emperor, Augustus, as being valid and necessary for the preservation of peace in the province - also a requirement in sustaining one's claim for being an effective ruler. For this reason Archelaus was deposed in 6 BC.. by Augustus, and replaced with Quirinius.

If Herod The Great actually died in 1 B.C., as we have postulated, then due to HTG's degenerating sickness noted in the historical record, Herod Archelaus must have been granted rule over half HTG's kingdom on a three year probationary trial period; until his father, HTG, finally passed and he could be officially assigned the title of ethnic governor.

As we have surmised earlier on, from the historical record Quirinius had already proven himself

effective as governor over the Grecian provinces of Crete and Cyrene, and gained favor of Augustus. It would not be unreasonable, then, to surmise that he had also been assigned the job of assisting the rather unstable hereditary rule of Archelaus, and instructed to keep a watch on the course of events; since should Archelaus fail, then he was certain to be the next ruler in line, as agents of Augustus no doubt must have intimated. While a direct ruler of the same prevailing demographic was desired above any rule from outside the administrative territory, incompetence from any direction could never be tolerated by Roman authority, since it always translated into a loss of revenue and authority to the crown.

In this note we may clearly view where, as the gospel of Luke so vividly claims, there truly was a call from Caesar Augustus for a census to be facilitated by governor Quirinius via his assisting cooperative rule with Archelaus. This call could well have occurred in the years 2.5 B.C. to 1 A.D., the same years of this brilliant star radiating in the eastern Mediterranean sky, exactly as the author of Luke's gospel so clearly states.

According to the Gospel Of Luke, the authoritarian requirement was for the family of each tribe to travel back into its tribal capitol, or the place of origin for that tribe. The place of origin for the tribe of Judah, in which Joseph was a member, would have been in Bethlehem. It would have been very reasonable to have connected this required census with the annual pilgrimage requirement mandated according to Judaic law during the Second Temple Era. Along the way these pilgrim families could have casually paused in the place of their origin, or at some office area in Judah or Jerusalem, where a representative at the local administrative building complex in that originating place, stood ready to assist in doing the paperwork.

There may be no doubt where both Zechariah and Jerochim, father of Mary, must have possessed a second home in Bethlehem out of convenience in performing the mandated duties and pilgrimage rites, since it would have only been a four hour walk there and back to Jerusalem, or a two hour donkey ride.

By Mary being noted as pregnant with the next heritage messianic ruler, we might clearly deduce where this second house was filled by both Zoroastrian admirers (*possibly from Amman*) and curious pilgrims from the sect in which Joachim and Zechariah were members.

Since the pregnancy of Mary and the birth of her child was eminent, she and Joseph were offered the basement compartment of this home as a temporary residence, which may well have been a cave <sup>16</sup>. The feeding manger where the riding animals of the guests were housed, would have made a perfect emergency bed for a newborn child.

There are other scholars who deductively conclude Jesus was born in a guest room of a relative's home <sup>17</sup>, more than likely a second home of Zechariah and possibly Mary's father, Joachim, as we have already surmised. Also the child could have been birthed there inside the holding area for the transport-animals in total secrecy. In case of Herodian or Roman undercover agents or their citizen allies being present, later to be removed into some back room (*possibly a concealed area constructed by temple priest converts*) in (*or adjacent to*) the guest area of a relative's home, or that of another sectarian member. By the time the eastward moving star finally came to pause above Bethlehem, the new born child may have already been a year old.

Determination as to specifically when the child was born may be deduced by utilizing the biblical scripture itself as both a platform and verifying evidence. Elizabeth was in her sixth month of pregnancy when Mary knew for certain she was pregnant, *Luke 1:24-36*. Zechariah was serving as priest in the primary Temple complex during the course of *Abijah, Luke 1:5*. Inside the Companion Bible, 1974, appendix 179, p.200, it states that according to historical evidence, this course of Templar service translated into our present calendar as *June 13-19* during the year of 2 B.C. . It was during this term of service where Zechariah learned his wife, Elizabeth (*second cousin to Virgin Mary*), would bear

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<sup>16</sup> <http://www.biblearchaeology.org/post/2008/11/08/The-Manger-and-the-Inn.aspx#Article>

<sup>17</sup> <http://www.independent.co.uk/life-style/history/jesus-was-not-born-in-a-stable-says-theologian-9944254.html>

a son, *Luke 1:8-13*.

After he completed his service term and made his way back home to Hebron, Elizabeth did conceive, *Luke 1:23-24*. If Elizabeth's child was conceived around June 19, when we add nine months this would indicate that John The Baptist was born around late March. If we add six more months we arrive at an approximated figure of *late September* as the more appropriate time for the birth of Christ. This figure would mean the Star Of Bethlehem had not yet settled into a fixed position, and was still moving eastward.

The scriptures give other indications verifying our deductive date of late September as being the true time of Christ's birth:

(1) *Luke 2:7-8*, Shepherds were out watching their flocks at the time of Christ's birth.

December is cold and rainy in Judea, so they and their flocks would have already found shelter by then. (2) *Luke 2:1-4*, Mary and Joseph came to Bethlehem for the purpose of registering for a census.

Roads were frozen and weather conditions unsuitable for a Roman census to be taken in December. The time frame would not have been practical, considering the prevailing negative weather conditions. Although as stated earlier, it may have been where the star of Bethlehem moving eastward, settled in above the general area around December 25, to January 7, the date of "old" Christmas .

The Magi were said to have made their way eastward (*more than likely from nearby Zoroastrian Amman in Jordan, than Mesopotamia or western Iran, no scholar is absolutely certain*) following the star, then pausing inside the palace of Herod to ask him where this new King Of The Jews had been born, *Matthew 2:1*. The chief priests and teachers of the law ( *allied Sanhedrin scribes*) informed Herod The Great they would find this child in Bethlehem, who by virtue of his patrimonial inheritance would challenge HTG rule and authority. HTG reported back to the magi that when they managed to find him in Bethlehem, for them to report the position of this child to him so that he could pay his

proper respects, *Matthew 2:3-8*.

These Zoroastrian Magi were in possession of three very valuable gifts; *gold, frankincense, and myrrh*. The gold was of its own high value based on an unknown amount given. The frankincense and the myrrh were utilized in the manufacturing of anointing oil, and in the incense ceremonies. In many instances, the values of myrrh and frankincense *were greater* than their weight in gold, since incidences of their use was so frequent over a large area, and production of these products was finite to certain specific areas only.

There may be little doubt where sectarian agents inside the primary temple and palace complex got word of Herod's true intent to these Zoroastrian Magi. They traveled the spice road trading routes and had ready access to these three highly valued products. These products would more than provide support to the family of this new anointed leader who these sectarians were grooming, and was destined to take over complete doctrinal leadership, leading the astonishing revolutionary movement into a new pinnacle of glory.

Since these informants of the Zoroastrian Magi had direct contact with the Herodians, then they surely must have originated from among the great Sanhedrin or among the chief priests inside the primary Temple complex. With the proletariat believing the temple complex in Jerusalem was the heavenly abode of the Supreme God of the Universe here on secular earth, then this word was said by gospel writers later on to have originated from the chief God of the Universe himself.

What we, of our own time, must compel ourselves to accept, is that from the perspective of this growing sect on this event during the time period; *all of these claims were absolutely true*, with no thought what-so-ever to the contrary. This would include intentions of being deceptive, or perceptions of being untrue from any angle in consideration. These contrary public perceptions would arrive much later in time from the days of the event.

The account in Matthew also states that everybody (*a Judaic majority*) in Jerusalem (*Herodian allies inside the general population*) was upset at this account of a new patrimonial king being born, *Matthew 2:3-4*; since the ever powerful, conquering Romans, had long before awarded Herod The Great the title, *King Of The Jews*, for being such an outstandingly loyal proxy subordinate. The problem with Herod and his family dynasty was where the indigenous population did not view his entire dynasty as being legitimate, according to their own method of determining leadership through a patrimonial inheritance.

Our already determined date establishment would have made the Christ child four months old by the first of 1 B.C., and at least 10 months old by the time of Herod The Great's horrible proclamation that all male children two years old and younger throughout the small settlement of Bethlehem, and possibly Hebron, must die. This author fully accepts the massacre of the innocents as being an actual event, since it is noted in the historical record where HTG was known to keep a pool inside his royal palace where he drowned youth contenders for his throne, not to mention what is on record of him executing his own wives and sons. He is also on the historical record as seeking out male lineal successors of the previous dynastic Hasmoneans, and executing them.

In the year 1 B.C., according to astrological computer programs and historical reports, there were two lunar eclipses. The first century historian, Josephus, temple Pharisee and Roman official, writes that Herod The Great died during a time of lunar eclipse. In sequence with the account made in this work above, where astrological reports, historical fact, and literature records merge; Herod The Great died in late 1 B.C. ,<sup>18</sup> which is also supported by a certain branch of scholarly conviction.<sup>19</sup>

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<sup>18</sup> A general historical consensus is the year 4 A.D. for the death of Herod The Great, making the Christ child three years old at the time, if he was born in the year 1 A.D, since there was no year 0 A.D. . The problem in this analogy lies in the fact that there exists no record of an eclipse in the year 4 A.D. , and the Herodian proclamation for the mass murder of children was for those two years and younger to die.

<sup>19</sup> Professor John A. Cramer agrees that Herod the Great died shortly after the lunar eclipse of December 29, 1 B.C., rather than that of March 13, 4 B.C., which is the eclipse traditionally associated with Josephus's description in *Jewish Antiquities* 17.6.4



In accordance with Judaic law during the Second Temple Era, there were three pilgrimages to the temple complexes mandated down to every individual citizen per year. Refusing to attend could place individual proletariat citizens in the position of being ostracized from the entire religious establishment, rendering him unable to abide by his heritage order of conviction, and quite possibly subjecting him to being convicted for breaking the religious covenant; since he could not pay the temple tithe/tax, and quite possibly local taxes to the Herodians, nor the tax imposed by Roman law. Penalties for any and all violations could include any measure from fines, property confiscation, imprisonment, to banishment; and as a last resort for the most serious offenses, execution.

These pilgrimage events included festivals <sup>20</sup> lasting at least seven days each, occurring from April first all the way through the month of October. Participation from people living in the province of Galilee, for example, would literally command seven months of their time, from a twelve month span. Joseph, the techton from Nazareth, and others in his position, would have been much better served by maintaining two residences, while laboring in a skilled trade of some sort, in and around the capital city metropolis area of Jerusalem.

The wealthy mercantile father of Mary, Joachim, would have stood in the same situation, more than likely contributing with Zechariah, married to Mary's second cousin, Elizabeth, to establish a second residence at Bethlehem. Since the parents of Virgin Mary, Zechariah and Elizabeth, and the parents of Joseph, were no doubt long standing members of this same covert breakaway sect, it would not be inconceivable that all were contributors to the construction of this second residence, for the same purpose. This residence would have also been utilized by other higher ranking members of the growing covert sect during these mandatory festival weeks as well.

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<sup>20</sup> Passover, Pentecost, and Tabernacles. These festival events included crowd participation, ritual of worship conjunction with services of the priests inside the Temple complex itself. These events were also a time for conducting mercantile trade by the temple elites and the business community at large, who would rent space for Pharisee inside areas of the gentile court within the thirty acre Temple Complex.

## The Youth Of Jesus And John

As far as the biblical record on Jesus or John The Baptist is concerned, there basically exists no report on the events in the lives of either until Jesus is twelve years old. There are Gnostic apocryphal reports written inside of a century following his crucifixion, but nothing definite to surface as of yet from a person living during the days of his or JTB's early life. What we are compelled to consider is the fact that *maybe there once did exist a record, the postulated {A} document*, but somehow over the course of centuries as the many scattered Christian sects finally merged, scribes of the gospel cannon chose to delete these accounts for reasons not yet fully understood. In fact, it can be stated with affirmation where the canonized biblical texts are missing at least 18 to 27 years out of the thirty three years Jesus lived on the earth among men.

*Why did gospel scribes choose to delete these years from the life record of a man who was known as the Son Of God? Did Jesus not engage in or accomplish anything worthy of a mention during this vast time span? Was there some detail inside the life of Christ these writers thought needed concealing, potentially detrimental to the development of a Christian monastic order being planned and simultaneously organized? If so, then, what in the world might these notes have been?*

*Was Jesus Christ in fact, way too human for readers to have accepted him as the Son of God down through the ages? Might he have committed a crime and gone on the lam? Did he have a female, lover/relationship, what could be labeled as concubine, wife, and possibly even a family? If he did possess a family, might there still exist those claiming to be his descendants somewhere?*

To ask the final question in its proper present day perspective; *should answers to any of these questions ever be discovered conclusively, would these answers be accepted, even though their*

*unquestionable validity was revealed?* All this author and researcher may say to the final question is that wealth and government policy dictate belief systems founding it's envisioned society, seldom truth, regardless of which nation it is being held up into question.

In all of the gospel New Testament accounts, one whopping third of the entire literature body is devoted to a *single week* of Jesus' life in Jerusalem known as *The Passion*; although this author interprets this week being acknowledged as a climax to a building covert movement of events relating to the doctrine of Jesus in Jerusalem, and centered around the Second Temple complex. The true fact is where *Jesus was active inside the broad area of Jerusalem for at least a month or so prior to the coming Passover festivity, in preparation for his climatic gamble*. While not being specifically noted from such an angle of consideration, the gospel accounts are clear in their specifications, and the overall revelations conceivably may be deduced to verify our claim above.

A prevailing implication in the literature is one of Jesus feeling he possessed *no alternative option* but to take a chance on the merger of his doctrine among the Temple elites with that of Judaism, beginning with the High Priest himself; or any dreams of heritage rule regarding secular or religious law in the patrimonial homeland of orthodox Jewish/indigenous people, would be gone for an infinity. As the gospels clearly inform readers with details of him sweating blood in Gethsemane, it is no wonder the nerves of Jesus and his immediate followers were in absolute pieces during these final days.

Converting double agent priests high up inside the Temple complex clearly warned him long in advance what the outcome would be, should his intention to publicly contest temple rule by the prevailing High Priest of the day be discovered. We could label this impressive gamble as an exceptionable example of admirable fortitude on part of Jesus, the secular man, especially when we consider him being clearly aware of the odds stacked against him for success; and the bloody, horrifying penalty for misstep that he, himself, was all too aware of, long prior to the event.

Yet an apex for collective sentiment in the founding of any metaphysical doctrine is firmly entrenched, *when the sage theorist chooses death* in the name of his own organized system of conviction. We need to look no farther than the detailed record of Greek sophist Socrates (470-399 B.C.) , for additional historical examples of such profound principles.

Possessing a family relationship was a chief priority in Judaic society down through the ages, as we have already examined. Jesus lived until he was thirty three years old, so he perished while in the prime of life, the age for marriage and family. What might have Jesus been like during the first twelve years of his life? Details such as answers to these questions and more, garnished from the specific time period of his life, rather than one to two hundred years later, would be very interesting to know.

At this point in our study we may only surmise and investigate the information lying before us that we do possess, as we search the caves and catacomb complexes for some new, yet long forgotten sectarian data cache. We observe inside the biblical record where Jesus was in possession of rather powerful influence, so certainly he must have been what could be labeled as *charismatic*, at least to a degree; although the indigenous population at large on all levels might be labeled as *desperate to the point of being open to virtually any suggestion or possibility for feeling positive*, including claims of one being the long awaited Messiah and bearing a totally new perspective on life. Certainly the potentially revolutionary perspective of Jesus would not be a first new idea of approach to have been placed before the indigenous masses at that time, in a broad appeal for acceptance.

Jesus was born in Bethlehem, and raised up in Nazareth. He apparently studied as an apprentice to the Teckton trade of his adoptive father, Joseph. He has at least five recorded brothers and a number of unnamed sisters (*some accounts claim the names of Salome and Anne*). Indeed and without question, if Mary was a virgin when Christ was born, then she certainly didn't remain as one for life <sup>21</sup> ; an expected

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<sup>21</sup> Unless they too were fathered by a priest from inside the primary temple complex, although no record of such to include suggestions of possibility, exist.

normality of any age, but especially in the Judaic society of her day. The names of his brothers include; *James, Jose's/Joseph, Judas and Simon*. These names are mentioned inside gospel accounts and in others.<sup>22</sup>

There is an outstanding chance Joseph was in possession of a workshop, and the primary part of his business enterprise was in the growing Sepphoris metropolis, only 3.7 miles from Nazareth. We also notice inside biblical scriptures where Jesus could read, paraphrase, debate scripture, and more than likely, write; yet rather than being trained as a scribe inside the primary Temple complex, he could have easily developed these skills while living among the wilderness sectarian community<sup>23</sup>, if not inside some synagogue academy located directly in Sepphoris.

Jesus' grandfather, Joachim, was noted as being wealthy, freely giving to the synagogue there in Sepphoris, as we may recall. Education would have been very important for his dear grandson to receive. Not only that, Jesus' biological father very well may have been the priest, Zechariah, as we have deductively determined. The class of priests was noted as being among the wealthiest individuals in all of Galilee or Judea, even though they were not supposed to own property. Maybe this restriction against property ownership was why Zechariah decided Hebron as his choice of places to own a mountain estate, rather than owning one in Jerusalem. Maybe it was one owned by the family of Elizabeth, if not by Joachim, the father of Mary. We don't really know at this time.

The second house in Bethlehem, where Jesus was born, surely must have been registered in the name of Joachim, father of Virgin Mary; with Zechariah, father of John The Baptist and husband to Elizabeth, second cousin to Virgin Mary and first cousin to Joachim or Anne, her mother, helping share half the purchase expense.

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<sup>22</sup> Aslan, Reza (2013). *Zealot: The Life and Times of Jesus of Nazareth*. Random House. p. 756

<sup>23</sup> Humbert, Jean-Baptiste, "L'espace sacré à Qumrân. Propositions pour l'archéologie (Planches I-III)", *Revue Biblique* 101 (1994): 161–214

We might comprehend and visualize where Jesus Christ more than likely spent a sizable portion of his young life inside this bustling, ever developing, enterprising metropolis of Sepphoris. The cosmopolitan metropolis society would have been at least somewhat open to ideas straying from the accepted mainstream. The Essene cult branch of his grandfathers on both sides may have embraced aspects of Greek Stoicism, since Sepphoris was known as a hotbed for Hellenistic culture, and was owned by both the Seleucid Greeks and the southern Ptolemaic Greeks.

During this early age of Jesus we witness suggestions of close associations being developed inside the sect of his parents and grandparents, or at least the same organization John The Baptist, and son of Zechariah associated with. With the stress of living underneath the weight of persecution from the Herodian Dynasty and their allies, and the stress of Zechariah being murdered by these same authoritarians, we might visualize where young Jesus and John were on an emotional roller coaster ride of hate, rage, and bitter frustration at a pervasive lacking of some check on this abuse of authority to make appeal to. Moods of the two cousins must have shifted sharply from outright suppression of these feelings, to a resurfacing of these bitter emotions into other aspects of their lives. There may also have been a general feeling in the two of simply not belonging anywhere, since both were knocked out of their birthright by an overwhelming, imposing alien influence.

We might imagine that there were stresses in the mother of John, Elizabeth, and the parents of Jesus, being Mary and Joseph, who in the initiative were forced to live life on the lam in Egypt and in perpetual fear of their son, Jesus, being captured and liquidated by undercover agents of the Herodian Dynasty; who they were certain as being in search of Jesus and John, long after the death of Herod The Great. As they bore witness to in the case of Zechariah, even Mary and Joseph themselves lived in potential jeopardy, with all more than likely spending a majority of their lives inside some yet to be revealed subterranean sectarian wilderness complex. We may also surmise where more than likely this

family group living on the lam moved around often, from metropolis to small town, into sectarian centers, individual homes acting as an underground railroad type of facilitation for this cultist sect, while bouncing back and forth from the province of Judah to Galilee.

Should researchers ever locate the subterranean remains of these complexes, considering where the inherited status of Joachim, Anne, Zechariah and Elizabeth, not to mention the parents of Joseph, must have surely garnished a devoted following with them being positioned as leaders; then consequently there must certainly exist some sort of organized record revealing astonishing details of not only their daily lives, but the lives of their infinitely famous children.

More time for them must have been spent living among wilderness sectarians than among any mainstream population, especially during the lifetime of HTG, and at least on periodic occasions for many years afterward. Maybe one reason the scriptures do not make mention of Mary or Joseph for long periods of time, is because Joseph may have stayed around his shop and home place in Nazareth; while Mary lived with her parents, or the among sectarians where Elizabeth lived with JTB, to throw any covert Herodian agents off their trail. Who knows what the distressing event was occurring to prompt this tactful separation designed to deceive their pursuers.

One method young Jesus and John may have possessed to deal with this roller coaster ride of emotions, and the stress in general in their individual situations, may have been through a development of close relations with fellow sectarian members around their own age. This close relationship may have been the source for them both assigning the title of “*brother*” to unrelated individuals, or “*brethren*” to embracing crowds, or making references to those who love the Lord God and consequently embrace the doctrine of Jesus, The Nazarene, as being “*brethren*,” *Hebrews 2:11*.

The Gospel closest to the time of Jesus life is considered by experts to be the Gospel Of Mark, *written A.D. 66-70*, around 33 years after the crucifixion event, author unknown; yet considered to be

an individual who either was a direct disciple of Jesus or associated directly with one who was.

Inside the Gospel Of Mark we discover reports of Jesus having conflict with his family and neighbors. In *Mark 3:31-5*, we read where Christ asks “*who are my parents and family?*” Then he points toward those who had gathered around him saying they were his family, since any who love God, the father in heaven, were part of his family.

We also read reports in the Gospel Of Mark where Jesus and John are obviously recruiting a following, even in what appears to be their early youth around twelve years of age, if not earlier. Many in his immediate surroundings began to question his appearance of feeling where he somehow possessed divine authority and his claims in general, especially of being Son Of God. Hence, in this note the suggestions are of him standing outside of his sectarian gathering, *recruiting* a following to what was becoming a new doctrine of conviction.

Indeed we may read suggestions where John and Jesus, who were at least cousins if not half-brothers, possessed a plan of action they initiated even at this early age; more than likely with the aid and coach of other, more elder sectarians. They and the cult in which they were members, were developing a new philosophy, replacing Judaism via merger; while expunging any potential for corruption, and simultaneously allowing rightful owners of the land to dominate into infinity.

John had been robbed of his inherited position as priest inside the legitimate Temple complex with the cruel torture and execution of his father by Herodian associates; and Jesus was a legitimate King of the Indigenous orthodox Jews, and High Priest by right of blood inheritance. Thus both Jesus and John stood in an identical position of being robbed of their birthright by illegitimate proxy local leaders, and cursed with authoritarian foreign rulers over land boundaries long declared to be theirs indefinitely by right of divine conviction, according to their own perceptions of reality. Battle failed to produce positive results far too many times in the past. The need now was for an entirely new revolutionary



methodology.

If both personalities could convince the surrounding proletariat to embrace their doctrine of philosophy with the same ardor and conviction their fellow Jews had Judaism, corruption in all forms would be eliminated indefinitely, John would regain his place as chief priest in the temple complex; and with Jesus's appointment as King, the accompanying position of High Priest would be established as legitimate, with the House Of David and the Line of Jesse ruling the indigenous population's patrimonial land inheritance and doctrinaire once more again, as was the original intention.

Such was the manner in which Jesus and John intended to transform their unfortunate personal situation into astounding achievement. The reality of those days for us to consider is where *they did not act alone* in this endeavor. As author of this work and indefinite student of the information in our present possession, my contention is where the entire effort was organized and dutifully orchestrated by doctrinal converts standing among the chief priests inside the primary temple in Jerusalem. No matter how one feels in regard to these figures of John The Baptist and Jesus Christ, one is unquestionably compelled to admire them both for their blessing of conviction in their own doctrine and their belief system, supported by their unerring fortitude to pursue its fruition in spite of all odds to the extreme being stacked against them, if nothing else. After all, as we have already detailed above, historians are unanimous in their own convictions of JTB and JTN being living, breathing personalities, at some point in time around year one, future from Rome's conquest of the region in 63 B.C.

All who were among his audience were not comfortable with his message, unfortunately, since we read in *Mark 3:31-35*, of a growing commotion being noticed coming from an area where Jesus was surrounded by listeners, as he spoke in his appeal to embrace for his doctrine, and the advantages it had to offer over the prevailing doctrine of Judaism as it then stood. The iridescent sensation reverberates in the literature where Jesus' safety was potentially in jeopardy due to some in the crowd having conflict

with his statements and claims. Mary, his mother, and his brothers race out to his rescue, taking him into their protective midst and escort; because many inside this surrounding crowd were screaming Jesus was insane in an ever increasing, menacing tone of voice.

We read of suggestions that Christ was engaging in deep philosophical debate inside these sectarian gatherings; since in *Luke 2:41-52*, we read where Jesus goes missing, presumably during one of the mandatory festivity events at the Temple Complex in Jerusalem. Mary and Joseph discover him surrounded by teachers (*scribes*) and elitist Temple authorities, amazing them all with his grasp of detail and his ability to debate without leaving open ended conclusions, underneath in depth, intimidating, rhetorical questioning; in regard to his comprehension of the prevailing Judaic doctrine, and how it should specifically be applied to facilitate virtuous living among mankind.

In these notes alone we might safely conclude where Christ was already very active in philosophical debates with high ranking scholars, while inside the sect into which he was being groomed for leadership, for a period of years.

Mary races up upon discovering him, scolding him for being absent from her and Joseph's presence, since he could have been seized and murdered by undercover Herodian agents. Jesus replies to his mother's chastisement by declaring *he had no choice but to be in his father's house*.

What we are to comprehend in these lines is the claim being made by Jesus himself at a young age , that he is the son of God, and this claim being embraced by many in his personal company, as apparently was the doctrine in general, in all stations of life; yet there were also those who rejected this claim, and consequently the doctrine itself.

We may also comprehend the fact of Jesus being educated in depth at age twelve, by sectarian leaders familiar with primary temple scripts and subject material. Only priests, temple rabbi, and teachers/scribes from within the primary temple complex would be knowledgeable in such matters.

Inside synagogues located in areas saturated by sectarian traffic, such as Sepphorus for example, clandestine contact between rabbi and priests converts to the doctrine, could have educated a de facto sectarian priesthood and passed covert information in regard to intentions of royal palace and primary temple leadership.

Later in *Luke 3:11* we read of John The Baptist, third cousin of Jesus (if not his half-brother), going around preaching forgiveness of transgressions made in the form of taking action without approval of God, and the suggestion that men were to humbly beseech the supreme God of the Universe for the mortal oversight in doing so. Special emphasis was placed on this act of beseeching symbolically, with more emphasis being placed on the act of ritualized bathing; in that the earnest beseech was made in spoken words above the water, then when the person went underneath the water in combination with the prayers, he washed the taint of the acts taken in absence of divine approval, away.

When the person's body broke the surface of the water as he arose for air, this break was in symbolic likeness of a newborn entering into the broad world for the first time, free of all secular taint. This analysis would effectively explain the notion of adults being “*reborn again*” that we find in the evangelistic message (*doctrine*) of John and Jesus. We may view clear connections between the baptismal ritual and revolutionary doctrinal ideology when we read *John 3:5*;

Jesus answered “*Truly, truly, I tell you, no one can enter the kingdom of God unless he is born of water and the Spirit.*”

Key phrases found in the words of Jesus above that assign great interest to the reader, in the form of immediate questions are, “*Kingdom Of God.*” What is Jesus referring to when he makes use of the phrase “Kingdom of God?” The “Kingdom of God” *is the philosophic doctrine and the society of the sect over which John and Jesus are revered leaders, once the people have been wholly converted.*

Emphasis on bathing was John's, the cousin of Jesus, special twist on the already current philosophy of

the alternative sect in which his parents, the parents of Mary, and quite possibly the parents of Joseph, participated.

Based on the prevailing culture of orthodox Judaism at least during the Second Temple Era, we may justifiably conclude that the only reason John and Jesus were held up into positions of highly respected leaders in this cultist sect of their parents, was primarily only *because of their inherited patrimony*. The father of John The Baptist was an acting priest inside the primary Temple complex itself, before he was martyred for refusing to divulge the positions of his son, John, and the child, Jesus, third cousin to his wife. We cannot ignore powerful suggestions found inside the gospel accounts themselves, that *Zechariah was also the father of Jesus Christ*. Thus the pain of John's personal loss when his father was executed, would have also been directly felt by Jesus Christ, the mortal man, as they both feared simultaneously for the safety of their mothers.

Jesus possessed the blood line in complete succession for being King of the indigenous orthodox Jews, High Priest of the primary temple complex, the restored patrimonial lines of David and the House of Jesse. This gilded patrimony of Jesus was what John The Baptist referred to when he made the statement;

*“After me will come one more powerful than I, the straps of whose sandals I am not worthy to stoop down and untie, Mark 1:7.*

Following the statement above, John The Baptist would go on to give the sectarian purification ceremony of *baptism* to Jesus, hailing him publicly to his followers as the next inherited sectarian leader, and chief administrator of the doctrine. If Jesus Christ was already pure and immortal, then why did John feel he needed to go through this ceremony of rebirth? Was this ceremony in reality not a publicized endorsement of the sectarian leadership position being passed on to another? Was Christ nearing his thirtieth year, and about to graduate his apprenticeship for the position of High Priest via

the sectarian primary temple in de-facto?

If the location of such a place could ever be established, then most assuredly the information discovered inside would be astoundingly transformational. If ruins of a synagogue from the era have not been discovered in Nazareth, then what about the one in Sephoruns? Was this in fact a clandestine model of the primary temple in de facto, utilized by the sectarian splinter led by Jesus the Nazarene? Was a cultural and doctrinal revolution being organized from within synagogues located in sectarian hotbed areas such as Galilee, Heron, Bethlehem, and others? Both Romans and Greek governments tolerated religious differences, so the general plan could have conceivably gone on for decades without discovery.

In the same motion of the orthodox Jewish masses appointing Jesus King, all other additional crowns were to be assumed, and the old indigenous royal blood lines reestablished. The anointed messiah who would deliver the native born population from the grasp of these many aliens, was long prophesied as being a man with all of these qualities we find in the heritage of Jesus, the secular man.

The "*Kingdom of God*" referred to by Jesus in his dictation toward the potential converts to his doctrine, would have been the doctrine of philosophy itself that Jesus was in charge of disseminating. If all people could fully embrace the philosophy of this doctrine born inside this splinter wilderness sect or cult, of which the exact specifics in its totality remain unknown even to this day, then all forms of corruption in the society of his day would truly be eliminated.

There would exist no more theft, or no more adultery. Matter of fact, men would not even gaze upon the woman of another with lust in his heart!, *Mark 5: 28*. Honesty at all social levels would then prevail, and all people would adore one another as themselves. There would be no more violence, and consequently no more wars. Why could this quality of life here on secular earth not be an established goal worth striving for by all mankind?

The poor would no longer exist, since all resources of earth (*gifts from the chief God of The Universe, rather than possessions of individuals*) were to be distributed evenly among every individual. Hunger and abject poverty would be eliminated from the landscape. The self-serving motivation of greed would be eliminated. Envy for one's neighbors via covetousness of his accomplishments and possessions, would simply vanish.

Truly *a new Golden Age of mankind* on earth would then be established; yet this notion of spreading the gospel over the broad earth at large may well have not been an immediate objective of Jesus Christ, the secular man. His immediate goal was to establish this prevailing order intended in his doctrine, as a replacement in the doctrine of Judaism, for the purpose of streamlining it so Judaic principles and convictions would endure indefinitely by remaining free of corruption from negative alien influences. His first method of conviction would be from among the proletariat inside the orthodox community surrounding him, although he did not ignore pagan converts, as is evidenced inside the scriptural accounts themselves.

We may witness the words of Jesus himself in regard to this matter of embracing ex-pagans in his doctrine as he enters the city of Capernaum, positioned by the Sea Of Galilee, in Matthew 8:5;

*"I tell you many will come from east and west and sit at the table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the sons of the Kingdom (many followers of Judaism) will be thrown into the darkness <sup>24</sup> . Their men will weep and gnash their teeth."*

### The Secular Life Of Jesus, The Man

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<sup>24</sup> Life outside of the new dawning doctrine that he was advocating. What were the implications of Christ when he stated that people would weep and gnash their teeth in perpetual darkness? What were his plans when he finally assumed the ultimate intended authority as King and High Priest? Might he have been speaking in regard to a forthcoming penalty of blindness and lifelong imprisonment for those who rejected his doctrine, once he was acting king and High Priest?

Jesus was raised in Nazareth, only 3.7 miles from Sepphoris, a rather cosmopolitan place noted as being wrought with heavy Greek influence. As we have discussed, he very well may have spent a majority of his youth interacting with pagans there in the city streets, and Hellenistic Jews inside the synagogue. The doctrine of Jesus could have made mass appeal via a relationship with Hellenistic Judaism, where it used the premises of Stoic and Cynic conviction to justify itself, and still yet retained its original Judaic purity cloaked with its own sectarian conviction.

This appeal proselyte toward the Hellenist would be the true secret as to why the sectarian doctrine of Jesus and John *almost* succeeded in replacing Judaism; but until a codified copy in full of this doctrine is discovered, at this point all we primarily possess to make our deductions from are the gospel accounts, where much more information has been withheld than will allow us to make a solid stance as to specifically what was going on at the time.

What Jesus intends to direct detail toward with his references acknowledging *Abraham, Isaac, and Jacob; with he, his disciples, and them, all sitting at a figurative table*, is their doctrine in general terms, their doctrine of Judaism merged with his own doctrine, intending to eliminate all corruption so that it might endure indefinitely. In the phrase he used “*sons of the kingdom*,” he means many of the orthodox Jews themselves who were rejecting his doctrine then, and those whom he knew would reject his doctrine in the future, if not many of his own converts who were turning against the doctrinal message while standing there before him at the moment.

With an unhesitating embrace of, the John and Jesus, Nazarene doctrine, the entire focus of society would be one of *compassion toward one's fellow person*, with a primary focus being directed toward *love incontestable for the chief God of The Universe*, and an unequivocal obedience of all individuals toward his specific regulations. In other words, mankind would never find virtue and consequently live a quality life, until he could collectively reach this apex in organized existence, from the highest

individual in government, all the way down to the lowest urchin of the streets. The fundamental *intent of Jesus during his lifetime was to facilitate this ideal objective*, at least inside the kingdoms of Judea and Galilee initially.

This appeal directed toward the universal population of earth very well may have been an intention of others who would come after the crucifixion of Jesus, in his name. In practical terms, the first move of Jesus would have been to sway his own people into accepting his new doctrine of Judaic merger without question, then labor for the purpose of organizing God's New Kingdom throughout Judea and Galilee.

Dreams of applying this rule of organization and law universally, according to his new doctrine, would have no choice but to follow his initial success in Judea and Galilee. If this objective should fail in his own heritage landscape, then any future dreams of universal establishment, if they ever existed inside the goals of Jesus and his immediate following during his lifetime, would certainly flounder.

### Sectarian Activity Linked With Jesus And John

It has been determined, based on certain geographical accounts given inside the gospel record, later historical and geographical notations matching biblical specifics, with these determined GPS quadrants being placed on computerized topographical maps of the area as it is today; that the exact place where John The Baptist performed this ritualistic purification ceremony on Jesus, and where both actually lived, at least periodically, should have been in what was only an agricultural field, primarily, in 1990. When researchers dug into the soil of this empty field at a point where a historically noted ancient crossroad once existed, and the deduced GPS quadrants aligned, a revealing discovery brought astonishment to eager, watering eyes.



In course of time not only was a developed center for baptism revealed, but so were pottery fragments and various caves, where proof of monk residence was also found. This area was not far (*approximately 30 miles*) from Qumran, an area revealing signs of sectarian (*possibly Essene*) scholarship since 1948, with the nearby discovery of the *Dead Sea Scrolls*. This area of Qumran even bears suggestions of a sectarian school once existing there, with additional suggestions that the population inside this splinter sect consisted of break away Templar priests. This area was an abandoned fortress site for years since its beginning in 800 B.C., then reopened as a possible educational center during the Hasmonean Era, interestingly enough.

Were Jesus and John The Baptist educated there? Is it possible these two may have written their own notes or documents, giving explanation to their doctrine and what their long term goals were, having yet to be brought out into the light of day? Future possibilities for new discoveries are exciting to ponder. Maybe this author and an aspiring accomplice could one day be among those who make such a discovery, since a majority of these cave and catacomb complexes remain still yet to be explored!

This baptismal area is known as *Al-Maghtas* <sup>25</sup> on the Jordanian side of the River Jordan. In it, with its proximity in a possible relationship with the scholars of Qumran, we may clearly visualize where the information on the ground and details in the patrimonial heritage of Jesus and John The Baptist, are slowly intersecting.

To repeat those details, *Qumran may have been a center for a sectarian scholarship of Temple priests, who diverged from the primary Judaic doctrine. Only thirty miles away we have a center for baptism located at an ancient crossroads in existence throughout the Second Temple Era. John The Baptist and Jesus had parents who were from the line of priests and the royal family. John The Baptist had a father who was an acting priest in the temple. It is an ever increasing presumption of this author and some*

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<sup>25</sup> Tharoor, Ishaan (July 13, 2015). "U.N. backs Jordan's claim on site where Jesus was baptized". The Washington Post.

*informational investigators, that both John and Jesus may have been educated among these scholars.*

Based on archaeological and scholarly analysis, it is virtually a unified consensus among professionals that Al-Maghtas was where John The Baptist announced Jesus would inherit his position of leadership; since the patrimonial heritage of Jesus was much greater than his own, demanding that he hand this leadership role over in accordance to the laws of late Second Temple era Judaism. That day of archaeologists and scholars discovering the codified doctrine of Jesus and John, or an informational cache revealing much more about their identities, may be much closer at hand, if investigators would only make an intensified strategic search of the broad area. Limestone catacombs and caves man-made millenia ago may not be the safest entities for exploration in areas where tremors and earthquakes are not uncommon, but occupational hazards have always been a pervasive reality for adventurers to deal with.

In *Mark 1:11-12*, we are informed where a voice from heaven proclaimed “*Thou art my beloved Son, in whom I am well pleased.*” and immediately the spirit drives him into the wilderness. What are we to make of this phenomenon? Did these sectarian sages consume some sort of sacred food, drink, or herb, as did so many sages world-wide in this time? Was this biblical note of doves settling in among the two while JTB performed the baptism of Jesus, audible voices in the sky being heard, and the interesting account of Jesus immediately racing away into the surrounding mountains, indication of two blood related sectarian sage priests imbibing <sup>26</sup>?

Such possibilities are very interesting to ponder. Use of powerful herbal intoxicants often make those who imbibe paranoid. Maybe paranoia could explain the reason Jesus raced into the wilderness (*desert away from the monk inhabited caves*) immediately following this experience. A general feeling conveyed back down to the reader is one of at least a mild hysteria accompanying this exit of Jesus

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<sup>26</sup> <http://www.wakingtimes.com/2015/05/30/psychoactive-plants-in-the-bible/>

from the area.

At this point we may only surmise, yet this reference to possible use of natural psychedelics serves as a secular explanation to vividly describe supernatural phenomena, if indeed there exists no possibility for an extraterrestrial definition. In our section regarding a source for the messianic tradition, we mention a fact of sage priests in prehistoric times making use of magic mushrooms and other herbs, for both medicine and their general sedative effects. When we read accounts of an aura surrounding a man of selected leadership, could this descriptive account resulted from use of psychedelic herbs?

*Mark 1:12-13, And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.*

How are we to comprehend this event being described? Jesus is baptized by John The Baptist. They both hear a voice from heaven, while doves flutter down among them. Jesus suddenly races off into the surrounding mountain/desert wilderness of Jordan, where he is tempted by Satan as he stands among beasts of the field, with the angels ministering to him.

Could it be that Jesus was in the wilderness forty days and forty nights with sectarian sage agents, who dwelt in hidden caves apart from their own main body? We are indelibly compelled to consider that surely he must have been surrounded by some sort of human company while there inside the wilderness; since after forty days and nights of fasting, not only would his body have been excessively weak, he would have been prone to hallucinations from the effects of starvation alone.

The temptations are categorized as *hedonism*, *egoism*, and *materialism*. This act of retreating and purging could have been a ritualized routine following his public endorsement by the leader already in command, demanded by stern regulations inside his sect upon being selected as incoming leader. According to the biblical account, hedonism would derive from starving, and the basic pleasure found in being able to eat. Stones must have reminded Jesus of bread, remarks he may have made in sarcasm

to his accomplices, in an attempt at euphemism in his situation at the time; or stones being noted as resembling bread could also have been a product of hallucination.

Jesus, the secular man, may have suffered a series of emotional exaggerations brought on by the starvation accounting for this egotism. He would have perceived his own embellished strength at the thought of throwing himself off a pinnacle, due to the anguish of his immediate situation. Jesus may have hallucinated and believed Satan was giving him these orders, with the sectarian assistants who accompanied him at the moment, later on transmuting this claim of Jesus back to Peter, James The Apostle, or John The Apostle, if a sectarian scribe who accompanied Jesus did not write it all down at the time <sup>27</sup>. This unknown scribe accomplice of the Apostle Paul, who apparently wrote the book of Acts and the Gospel Of Luke, also included sectarian accounts of these fantastic starvation visions in his own refined record of the events.

*Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; and he said to him, "All these I will give you, if you will fall down and worship me." Then Jesus said to him, "Begone, Satan! for it is written, 'You shall worship the Lord your God and him only shall you serve.'"* Then the devil left him, and behold, angels came and ministered to him. (Matthew 4:1-11 RSV)

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<sup>27</sup> It is an opinion of this author that sectarian scribes were keeping record of the movement over which John and Jesus presided. The branch of their sect which grew to dominate the primary Temple complex, also kept detailed notes in regard to all events in and around Jerusalem and were furnished copies made in all of the sectarian areas where John and Jesus were present. This source of literature may have been integrated into the witness accounts of James, The Brother Of Jesus And Apostle, and Peter, The Disciple And Apostle, back to John The Apostle and active founder of the Christian church. JTA would have handed this document over to the surmised scribe (*possibly from the sect of Jesus and John*) companion of Apostle Paul, who then wrote the books of Acts and the Gospel Of Luke. This collective work as it was handed over into the hands of AP could well have constituted the elusive Q source alluded to by biblical scholars. In the view of this author, a more applicable title for the document would be an actual *Apostolic Account* of the life and times of Jesus, or the *A source*, handed over from those who actually interacted on a daily basis with the secular man, Jesus Of Nazareth, as his primary disciples. After the crucifixion event, copies of this document could have also fallen into the hands of the original sect existing in secluded fragments while under intense persecution, where later accounts would have been embellished with their own perspective in regard to the actual events of Jesus in his life, and his specific technique for recruiting disciples to his doctrine.

Depression brought on by the forty day and night starvation could have caused Jesus, the secular man, to hang his head at not being in possession of any material wealth. Jesus and the entire sect only lived a communal lifestyle. In this haze of depression and hallucination, he fantasized in a euphoric moment of his emotional roller coaster ride, that he could in fact possess any property on earth his heart so desired! He could even possess the cities of the earth, he must have been relaying back toward his sectarian scribe accomplices as his emotions ran from deep depression, upward into feelings of pure elation.

*In Mark 1:14*, we examine the chosen sectarian leader, John The Baptist, being arrested inside the palace of Herod, then transported into the dungeon of Macheraeus where he was held prisoner. Jesus assumes the position of anointed leader in his stead. Here, at this point Jesus begins to make his own doctrinal stance available to both members of the sect over which he was appointed the position of chief instructor, and the same doctrine being positioned to encourage recruitment.

The primary point of change in the doctrinal stance of Rabbi/Teacher, Jesus the secular man, versus the stance of JTB, was in the declaration put forward by Jesus, the man: that he, himself, was this long awaited Messianic leader due to his lineage, and the fact of him being fathered by a divine entity. What we of our own time *must comprehend here is, in regard to differences in the angle of perspective handed back down unto us, as it applies to the messianic validation of Jesus and his claim to being fathered by divinity; contrasted with the perspective of the people surrounding the mortal figure of Jesus, the secular man, in his own day, regarding this issue of mortals assumed as divine.* We must bear in mind as we give consideration, where the proletariat at large during the Second Temple Era, inside the areas of Galilee/Israel and Judah/Judah, *fully accepted* this comprehended ideology of the primary Temple complex as a direct manifestation of divine heaven in the beyond, existing here on secular earth among mortal men.

*And let them make me a sanctuary, that I may dwell in their midst. According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it...And see that you make them after the pattern for them, which is being shown you on the mountain. (Exodus 25:8,9; 40)*

Therefore, the class of priests, if they were legitimate, and especially the High Priest, since he dwelt in the temple year round, *were closer to divinity than average people*, even to the point of being accepted as divine entities themselves in numerous instances! After all, simply due to their lineage alone, and due to the fact that the chief God of The Universe was accepted as dwelling inside the secular tabernacle (*Holy Of Holies*) itself, and the Chief God actually allowing these chosen individuals to persist in their occupations and residence; lay proof enough to these proletariat masses here in this conceptualization of divinity being assigned to men who were otherwise mortal. In this firm conviction was a valid stance taken without question in an overwhelming majority of individuals from all walks of life, with an overriding fear being leveraged down upon those who dared to debate otherwise.

Examine closely this account recorded in 2 Chronicles, for further enlightenment in regard to the question of divinity existing on secular earth, as it was viewed during the First and Second Temple Eras.

*When Solomon had ended his prayer, fire came down from heaven and consumed the burnt offering and the sacrifices, (from an altar higher up on Mount Zion?) and the glory of the LORD filled the temple (light cast by the transported altar fire?). And the priests could not enter the house of the LORD (the flame on the temple altar was large), because the glory of the LORD filled the Lord's house. When all the children of Israel saw the fire come down and the glory of the LORD upon the temple (was the priest transporting the flame concealed from view by some sort of avenue wall, be it natural or man-made?), they bowed down with their faces to the earth on the pavement, worshiped, and gave thanks to the LORD, saying, "for he is good, for his steadfast love endures forever."*

*Then the king and all the people offered sacrifice before the LORD. King Solomon offered as a sacrifice twenty-two thousand oxen and a hundred and twenty thousand sheep. (there must have been a huge crowd and a massive feast) So the king and all the people dedicated the house of God. The priests stood at their posts; the Levites also, with the instruments for music to the LORD which King David had made for giving thanks to the LORD.. (King Solomon elaborated the event of the fire being transported as it glowed inside the temple complex, which the priests explained back down to the people as being divinely sent)*

### *The Author's Explanation Of This Misunderstood Phenomenon*

The author labels this psychic phenomenon of the proletariat willingly accepting men who are otherwise mortal, as divine or near divine, *The Ethereal Presumption*. To make this phenomenon more comprehensible to readers, the author has lived to witness two recent examples of it in our own time.

In one example the author was present in Guayaquil, Ecuador, when the Pope visited in the summer of 2015 <sup>28</sup>. There was a crowd of more than half a million out in this huge municipal park commemorating the event. Beside the stage where the Pope stood, there was a very large projection screen, clearly showing the Pope up close as he addressed the crowd standing before him. As the Pope made his address from the stage area, a small assembly of approximately fifty people clearly gathered at the foot of the stage where he stood.

A middle aged man then suddenly paused before the stage upon which the Pope stood, with clasped hands, bowing as he more than obviously made an inaudible request. The Pope sauntered to the edge of the stage as he lifted the fringe edge of his *cassock/robe* toward the man; who then walked up, touching

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<sup>28</sup> <http://www.bbc.com/news/world-latin-america-33380260>

the edge along with five other people, all of whom wept like babies as they did so.

One mother even held up a babe wrapped in a blanket, weeping incessantly as the Pope waved the fringed edge of this cassock over the child's face.

The Pope placed his right hand on the heads of many others who had approached, praying, as these people wept intensively. As the entire crowd of perhaps fifty, stood and watched these commencements, they all wept with passionate intensity.

As far as this author is concerned, all of these people gave the appearance of believing that the mortal man standing before them as the Pope, and even his clergy assistants, were at least much closer to divinity than any member of the rank and file, if they didn't view him as being truly divine. It was obvious and without question where these people earnestly believed him to possess the power to give divine blessing through a mere touch of his robe or a laying on of hands; so their conceptualization of the mortal man known as the Pope, must have been one of him standing on a level of divinity. How else are we to comprehend this observation?

In another instance, being much closer to home for Americans; the author visited a theme park in Orlando, Florida, known as *The Holy Land Experience* <sup>29</sup>. This theme park is designed in an exact scaled down dimension to the actual Holy Land area in the modern day city of Jerusalem, Israel. Behind the area just outside of the Temple, is a pool. Around this pool walked a man dressed in an identical manner as the pictorial representations of Jesus are, making philosophical motions with his hands, and speaking to people passing in poetic parables while they took notice as they walked up.

Five women burst into tears as this man approached, moving toward the man with outstretched, quivering hands as he spoke; who walked slightly away from them in obvious apprehension as they then paused, beseeching him to give them his blessing. With astonishment the realization settled in

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<sup>29</sup> <https://www.holylandexperience.com/>



where these five middle aged American women were truly convinced that this working-man donned in costume was either the actual revived Christ figure himself, or a divinely appointed representative of him.

Let there be no doubt about the matter; should some sort of world wide event ever manifest in similarity, with a mortal man proclaiming himself to be Christ now restored into secular power here on planet earth, huge masses of people would fall underneath this same astonishing psychological spell.

What if in both instances these deified mortal figures had given the instruction to assault the others standing about watching who refused to bow, declaring that since these onlookers were not in possession of their identical passion, then surely all of them must be heretic impostors? We can read about such events occurring afar, and hear about these occurrences in the universal distances; but this realization of potential possibility is somewhat frightening, when it is viewed up close and right at hand.

### Jesus Labors To Gain Recruits Who Embrace His Doctrine

In *Luke 3:23* we find record of Jesus being approximately thirty years of age when he assumed leadership of this new movement <sup>30</sup>. Scholars have deductively labeled the dates of this ascension into chief authority as occurring between the years of 27-36 A.D. or in a nine year span of time. While nine years may not appear as being significant on the surface, in terms of assigning historical accuracy to the information, this time span could potentially transform the direction of Jesus' entire message, should we get the note correct or incorrect.

When Jesus left the sectarian center at the ancient crossroads of Al-Maghtas, he raced out into the

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<sup>30</sup> High Priest in De-facto

mountains of Judea bordering the River Jordan. After forty days and nights, he makes his way northward up the River Jordan, into the province of Galilee, which has already long been noted as a virtual sectarian stronghold. Here inside this province dwelt the populations who would potentially be most receptive to his new message, since a trait in general among sectarians of any place and age, is dissatisfaction with the primary system of organization and its philosophical justification.

References in biblical scripture to the province of Galilee demonstrates a territorial vastness by revealing links to *Mount Carmel* in the northeast and beyond, extending from the *territory of Dan* to the north, where the base of *Mount Hermon* lies, along *Mount Lebanon* to the ridges of Mount Carmel, and *Mount Gilboa* north of Jenin to the south. This expanse continues on from the Jordan Rift Valley to the east across the plains of the Jezreel Valley and Acre (*a developed metropolis since the Bronze Age*), to the shores of the Mediterranean Sea and the coastal plain in the west, including Beth Shean's valley, Sea of Galilee's valley, and Hula Valley. These boundaries are rather extensive, as we may bear witness to, with many place name references.

While Haifa's immediate northern suburbs are not usually included in any modern day quantification of this region, during the Second Temple Era among the sectarian populations, areas of operation could well have included it, even to extend beyond what we note above from the legal boundary records of the time. Greek or Roman Map makers from the day more than likely didn't spend much time walking the mountain hollows and cave catacombs, which in some instances may have extended outward for miles underneath the Terra-firma.

In the paragraph above several sectarian sacred centers are immediately noticed. From the archaeological record and the historical literature, we could infer where Mount Carmel was a probable Templar center of tremendous sectarian activity. One branch that frequented the area, interestingly enough, was recorded as being *The Nazarene*.

Nazareth, the settlement or town where Jesus was born, lies only a short distance across the Jezreel Valley from Mount Carmel.

Mount Tabor, a well noted sacred site, sits proudly only 7.8 kilometers or 4.8 miles from Nazareth; or to put the distance in realistic terms, a five mile/3hour walk, or a 1.5 hour donkey ride one way from Nazareth.

To the north we have Mount Hermon, long noted as being a site under watch by the gods. The ancient Sumerians referred to Mount Hermon, declaring in The Epic Of Gilgamesh, that the mountain split after Gilgamesh killed Humbaba, guardian of the Cedar Forest. This mentioning of the Sumerians in its written form alone would take us backward in time some 6000 years.

The apocryphal book of Enoch notes the area as being underneath observation by beings from the beyond, whom he referred to as "*The Watchers*."

In a Ugaritic (*ancient Canaanite language*) myth about Attar, (*an ancient Semitic god equating with the planet, Venus, that took on many forms and was revered by Sumerians, Arabians, and possibly the Canaanite tribes*), it is said that the palace of Baal (*a Canaanite god*) once resided on Mount Hermon.

When the Canaanite tribe of Hibiru <sup>31</sup> eventually dominated the area, and this doctrine of Abraham dominated the psychic of the inhabitants <sup>32</sup>, these mountain top shrines and temples continued to hold their place of revered importance, especially among sectarians.

There may be no doubt that Jesus, the secular man, would have known of and spent frequent time in these revered heritage areas, especially on Mount Tabor and Mount Carmel. There is an outstanding chance that the 18-27 years unrecorded in his life were spent inside these centers, among these people in the company of his cousin i.e half-brother, John The Baptist; discussing strategic plans for the

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<sup>31</sup> William H McNeil and Jean W Sedlar, in "The Ancient Near East" discuss the etymology of the name habiru and references to it in the Amarna letters and Egyptian campaign literature.)

<sup>32</sup> Scholarly presumptions have been made, but at this point no one knows what this doctrine of Abraham/Melchizedek was known as in name.

doctrinal movement, debating, studying, and laboring in recruiting new followers from among the outside population. He may well have also progressed through a twenty year period of graduated apprentice for the priesthood inside a de facto subterranean temple complex, if not a well established synagogue covertly acting as such. Maybe this was the true reason the father of Virgin Mary was noted as giving so much in donations to the synagogue of Sepphoris. There may have actually existed a record in the past made by residing sectarian scribes of Jesus' life events during these years; but either it was lost for possible reasons to be covered later on, or it was intentionally discarded for reasons yet to be revealed.

In John 1:29 we read where John The Baptist sees his third cousin, Jesus, and announces to gathered followers of his doctrine, “*Behold the Lamb of God who takes away the sin of the world.*” What we as analysts are compelled to ask is the question; *did John The Baptist possess foreknowledge from doctrinaire converts deep inside the temple complex, that Jesus would be crucified as being a heretic for the doctrine over which he would soon reign as leader in chief, should he ever attempt to convert the Jerusalem proletariat?* As has already been discussed, the merger of JTN’s doctrine with Judaism was intended by his specific yet to be identified sect, to breathe new lucid life into the indigealous heritage and their authority over the patrimonial realm. His consequential condemnation as a Judaist heretic by the Roman appointed High Priest later on would partially explain the observable fierce tenacity in seeing him executed.

Was Jesus' death, in fact, part of a plan designed by these same individual converts standing deep inside the temple complex, for this doctrine of Jesus to dominate, or were future record keepers such as John The Apostle only rewriting the account from this angle of acceptance in retrospect to the event?

Furthermore, did the phrase in John 1:29, “*who takes away the sins of the world*” apply to comprehension of a world wide universality, or apply toward the situation of consideration in regard to

the opportunity for alien corruption being eliminated, when the already millenia old doctrine of Judaism merged with this new doctrine of Jesus?

We must always recall the fact that *during the lifetime of Jesus there was no such doctrine as Christianity*. Our conceptualization of Christianity did not exist until after Jesus, the secular man, died on the cross. We have no solid idea at the present time, what these followers of Jesus surrounding him, or even he, himself, as a matter of fact, called themselves or their new organization! Were they a branch of the Nazarene residing on Mount Carmel, as noted by Epiphanius <sup>33</sup> (*Bishop of Salamis who lived 320-403 B.C.*) and Josephus <sup>34</sup> when they spoke of Mount Carmel being a strong hold of an Essene branch originating in a place called Nazareth, in Galilee? Were the *Nazarene* even around during the lifetime of Jesus? Three to four hundred years is a mighty long time for an organization to survive.

The suggestions of possibility here in this note, in combination with our considerations of similarity in doctrine between the record of Jesus and his ardently proselytized dogma, and the Essene, are far too great for us to simply disregard.

When Jesus first began his attempt at converting the masses in his immediate surroundings, his instructions to these potential converts were for them to remain silent in regard to his claim of being the anointed Messiah and the Son Of God.

*Mark 1:43-45, in regard to a leper being healed, it was thus written in the biblical account; Jesus sent him away at once with a strong warning; 44 "See that you don't tell this to anyone. But go, show yourself to the priest and offer the sacrifices that Moses commanded for your cleansing, as a testimony to them." 45 Instead he went out and began to talk freely, spreading the news. As a result, Jesus could no longer enter a town openly but stayed outside in lonely places. Yet the people still came to him from*

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<sup>33</sup> Epiphanius of Salamis, Panarion 1:18

<sup>34</sup> Josephus, War of the Jews

*everywhere.*

We can potentially comprehend his intentions for doing so as being two fold. First, he probably anticipated that the person in question would go out into the surrounding population and do just the opposite, especially in light of being restored back into health when sickness prevailed for enduring years. By using this indirect tactic, third parties making the claim for him and speaking of his abilities to heal, would be far more effective than if he spoke his own word, by his own initiative. His stance above mortal men would announce itself through this third party, in hopes of rescuing him from a future charge of heresy. Surely somebody wise in the legal process of the age must have been giving Jesus counsel.

What is even more interesting is not only the instance of Jesus instructing the man to remain silent, but for him to show his healed body to the priest, and request that he assist in making the sacrifices that Moses commanded for his cleansing. The phrase, “the priest” we will presume was a local priest in a nearby synagogue, but may well have been a convert to the doctrine of Jesus hailing from the primary temple on Mount Zion in Jerusalem.

Jesus knew the word would traverse back from this priest into the primary temple complex. This eyewitness account of an extraordinary event and this third-party word being spoken, would serve to garnish recruits from among the class of priests, with a presumed potential for that recruitment to encourage the embrace of converts in an anticipated numerical majority, to his doctrine inside the primary temple complex in Jerusalem.

Furthermore, once enough people were convinced by observing actions bearing suggestions of possible divinity, he would never again need to make an announcement of such a claim himself. In this manner, the authorities would only hear claims coming from the surrounding population, while he himself would remain innocent of the charge, since he had never spoken the words. What we must ask

ourselves at this point, however, is an ultimate question of; *when Jesus made these actions for which he is noted apparent, did he in fact intend for them to bear an assumption of divinity as we have had handed back down to us, or was something else going on here?*

Were actions taken by Jesus such as healing of the sick, casting out demons, and raising of the dead, only intended to convey the message of a brotherly embrace in the doctrine, allowing such materialization to be possible when we live in absence of corruption? If such is possible for you, the individual, then surely great things can be possible when our choice in direction is embraced universally as the new doctrine merges with that of Judaism; and our indigenous kind once again rules our birthright allotted in the land beneath our feet <sup>35</sup>, transposed into our sole possession, and us alone, by the supreme universal deity himself.

Certainly the events that shall truly astound all of mankind in our present time, as these suggestions of possibility did the Roman government of Palestine during the day of Jesus Christ, will initiate when the third Temple complex is resurrected at long last after two thousand years of complete desolation, and the original boundaries of *The Promised Land* are finally restored after 2550 years of having one's divine inheritance dispossessed.

What will be our secular line of analytical reasoning then? Will we lash out at this reality of these materializing events, or will it invite a huge universal embrace in the name of peace, and goodwill toward all men? Will some collective authority on earth use this materialization in an attempt to feign its own deification, seeking to give justification for its own line of secular doctrine, then only soon corrupting into some sort of global despotic authority?

Most importantly, how will these secular manifestations affect our own perceptions as individual citizens of the world, regarding the life of Jesus, the secular man, and the anointed messianic Christ?

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<sup>35</sup> To the world's astonishment this return initiated on May 6, 1948

What are we to make of the prophetic literature and the secular manifestations since May 6, 1948?

Most assuredly we may hear echoes of similarity in the present state of Israel from the days of Jesus Christ, into our own time, if we only pause to give thought as we continue investigating diligently, to enrich our knowledge of the age.

*The Wandering Sage Philosopher:*

*A Commonplace Roman Phenomenon*

When we study this phenomenon of sage sophist priests spreading their message, we often read of manifestations quantified as being supernatural. One example of this quantification was in regard to a mysterious figure known as *Apollonis Of Tyana or The Nazarene*.

In the 1950's an astounding historical discovery based on ancient records rescued from the flames of antiquity at the library of Alexandria, prior to it's having been burned by Roman clergy (*The Serapeum, burned by Pope Theophilus*) in 391 A.D, revealed a picture of events and personage demanding serious pause for consideration. Inside these notes we read of an individual named *Apollonis*, who adopted the ascetic qualities of vegetarianism and abstinence from alcohol, among other strikingly familiar qualities.

Many authors who embrace the personage of Apollonis from Tyana, do so very apparently at the expense of Christianity. In a majority of instances, it has been perceived that writers bearing a suggestion of informing readers in regard to AOT, in reality do so only as a cover feigning their own personal hatred of Jesus Christ, the secular man, the Messiah, and the living doctrine he founded.

*This author, on the other hand, declares both personages of Apollonius and Jesus Christ are actual historical figures, and were two completely separate entities of a broad phenomenon in their time,*



although in the case of these two figures there existed examples of exceptional persuasive talent.

In addition, with Jesus Christ there was also an entirely different personal situation at hand, as we shall examine in the section dealing with his crucifixion. Most certainly in the early years of Christianity, it was for this reason he was ever revered, sanctified, and deified, in conjunction with his own brand of sophist doctrinaire.

In reflection, what the author of this work embraces without question, is the idea based on the historical record found in the work of both Tacitus, (*Annals*, A.D. 116, book 15, chapter 44), and Roman politician, Pliny, that the person of *Jesus was once a living, breathing, mortal man, and traveling sophist with his own motivational school of intent.*

Josephus also writes of Jesus Christ (*Antiquities Of The Jews*, 93-94 A.D. , book 18 &20).

There exists a letter of Syrian Stoic, *Mara Bar Serapion*, to his son written from prison in 73 A.D., referring to comparisons with his own personal situation and Christ, who he called “the wise one,”

These references occur in company with 1 lesser defining work (*possibly the Talmud* ) outside of the gospel accounts, that Jesus, the secular man, was indeed a historical personage originating in the province of Galilee, as most scholars presently agree.

*All of the claims made in regard to Jesus and his mission, are without question true events of their time. It is only that the angle of perspective taken by the people surrounding Jesus held in regard to these events, not to mention Jesus himself, was entirely different from that which has been handed back down to us in our own time. Furthermore, the ultimate question to ask is one of; did Christ himself even intend for our present day perspective on himself and the events of his life, to be what it is?*

Certainly this work, a one of a kind in its own right, shall serve to offer clear vindication in this revolutionary line of thought in regard to the phenomenon of Jesus, the messianic Christ (*a title rather than a name*) , and the secular man of his time.

Apollonis of Tyana (*an ancient city in Turkey, not far from Tarsus*), was born into a wealthy and well respected Cappadocian <sup>36</sup> Greek family in 3 B.C. . He lived until 97 A.D., a hundred years, in case readers missed this figure. Who ever said ancient people died young, and the only time people lived past 50 years to any extent, was in this modern age?

As we are free to observe, Apollonis was a contemporary of Jesus Christ and The Apostle Paul. The most detailed account of Apollonis was titled “*Life Of Apollonis Of Tyana,*” authored by the sophist, Philostratus in 220-230 A.D., approximately 130 years after the death of the man and sage philosopher, Apollonis. This book was smuggled into the Near East, where the personage of AOT was held in reverence by the Arabians for over a thousand years.

There again, stands a great chance where the angle of perspective inside this account has also been distorted to a point until it differs marginally from the actual occurrence of the day <sup>37</sup> , with the identical questions applying to this figure of Apollonius, the sage philosopher, that apply to Jesus, the divine Christ. What was transpiring on the ground at the time of these events, later becoming the source for these astonishing claims being made?

Philostratus describes Apollonis as a *wandering miracle worker* who was active in Greece and Asia Minor, but also traveled into Italy, Spain, North Africa, Mesopotamia, Ethiopia, and even India! This type of philosopher seems to have been very commonplace in the eastern part of the early Roman empire. He was said to have done much of his teaching in the city of Ephesus, a place also visited by

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<sup>36</sup> The Cappadocians were described by the Greeks, according to Heroditus as being “white Syrians.” According to first century historian Josephus, the Cappadocians were associated with the biblical figure, Meshech, son of Japheth. In Acts 2:5, exists a suggestion that the Cappadocians were “God fearing Jews.” Tyana, Turkey, is only 244 km or 152 miles from Tarsus, Turkey, home of the Apostle Paul. Both cities are near the Syrian border.

<sup>37</sup> It is a known fact of history that the empress ,Julia Domna, hailing from the province of Syria as did AOL, popularized him and his teachings in Rome. She commissioned Philostratus to write his biography, where AOT is described as being a fearless sage greater than Pythagoras, who has supernatural powers. Her son, Caracalla, literally worshiped the sage, Apollonis. It has been postulated where her grand nephew, Severus Alexander, worshiped AOT as well. Thus there exists a striking similarity in the accounts of AOT and Jesus Christ, since about the same level of information on both figures exist in our own day.

the Apostle Paul, interestingly enough. Other noted places where he spent time was in Antioch. AOT was what has been labeled to be neo-Pythagorean by modern scholars. Not much may be extrapolated in regard to the historical figure of Apollonius himself, as is the case with Jesus Christ.

For the reader's information a list of claims made by Philostratus in regard to Apollonius can be reviewed below.

*(1) Philostratus states that Apollonius' mother had fallen asleep in a meadow. The swans who lived in the meadow danced around her; cried aloud as they did so, causing her to give birth prematurely.*

*(Ph.LAT, 13)*

*(2) Apollonius condemns the practice of taking hot baths in a specific context. (ibid., 47)*

*(3) Apollonius claims to be in possession of the ability to speak all human languages, without ever having learned them. (ibid., 53)*

*(4) Apollonius learns to speak the language of birds. (ibid., 57)*

*(5) Apollonius claims to have seen the chains of Prometheus while traveling in the Caucasus mountains. (Mead.ApT, 60)*

*(6) Apollonius and his party encounter a hobgoblin. They chase it away by calling it names. (Ph.LAT., 125)*

*(7) Apollonius claims that captive elephants cry and mourn at night when men are not watching. When men come around, they stop crying because they are ashamed. (ibid., 145 – A single clip in a long section devoted to elephants taken from Juba's History of Libya - Mead.ApT, 60n)*

*(8) Apollonius confronts a satyr. He then puts it to sleep by offering it wine. (ibid., v. 2, 107-9)*

*(9) Apollonius causes the writing to disappear from the tablets of one of his accusers during his trial. (Mead.ApT, 188)*

According to Philostratus, the emperor Nero banned philosophers from entering Rome, but AOT

entered in spite of this exclusionary regulation. Later on he was said to have been called to act as a defendant in the court of Domitian, the tyrant, where he was accused of conspiring against the emperor for publicly speaking out against his oppressive actions, practicing human sacrifice, and predicting a plague by means of sorcery or magic. He negotiated his way out of being executed. *He was also described as ascending into heaven at the time of his death.* What really was going on when he died, if anything other than the usual?

There appears to have been a literal cult growing up around the doctrine of Apollonis from Tyana in Greece, Turkey, *and Syria*. He had a number of disciples and met with important Roman officials. He is described as going around *healing the sick, speaking of a coming graveyard resurrection, and actually raising the dead himself in isolated instances.* These miracles were said to have been accomplished via superior knowledge, rather than wizardry.

We know he was deified, since *there were seventeen temples erected toward his worship throughout the Roman world*, and an unknown number of schools teaching a discipline in his specific version of sophism. There may be no doubt that in the city of Tarsus, Turkey, hometown of the Apostle Paul, and only 150 miles from Tyana, people in these places heard of Apollonius and his own specific doctrine of sophist Pythagoreanism (*LOA 6:43*). In fact, it would be safe to assume where at least one temple was probably erected at Tarsus in honor of his philosophy, since this city was so close to Tyana. If not a temple, then certainly a school offering instruction in regard to aspects of his specific doctrine.

The ultimate question we are compelled to ask here is one of; *did this cultist following of Appolonis from Tyana influence the Apostle Paul in his efforts to establish the future Christian church?* Did his own admiration at the fortitude of Jesus Christ in his personal conviction for his specific doctrine, and his nonviolent revolutionary attempt at challenging the prevailing doctrinal and territorial authority simultaneously as he made appeal toward a majority of the elitist Templar realm for a transfer of that

magisterial septum in the fully comprehended face of a most horrible execution; influence Paul's later evangelical actions?

Did Paul observe where heritage claims of Christ as demographic king, legitimate High Priest, and prophesied Messiah, were 100% factual? Furthermore in finale, did the Apostle Paul possess visions of establishing a universal cultist following, where he and his own associates would be hailed as a benefiting elitist leadership, in an idealized world where all of mankind would be obedient, serving vassals, completely free of any and all questions of objection? At this point in our informational record we may only speculate in answer to these awe inspiring questions, and many more.

### The First Disciples Of Christ

*In Matthew 4:18-20*, Jesus recruits his first immediate disciples, and continues preaching all over Galilee. In this account Jesus appears to be strolling along by the shore at the Sea of Galilee. One prospect named Simeon, also called Peter, in company with his brother, Andrew; were in boats on the water not far out from the lake shore, or the mouth bank of the Jordan River on its northern end. These young men fished for a living, and were casting what was more than likely a gill net into the lake. Jesus approached them from shore, saying to them more than likely in a loud voice; *“come follow me and I will make you fishers of men!”*

At once these men left their valuable nets, boats, and fishing gear to walk with him. By the time he met these two men, Jesus must have already earned a substantial reputation, for the two men immediately dropped these valuable tools with which they earned their living, walking away with Jesus. Were they fully aware the communal cult would supply virtually all of their immediate needs? All they would be required to do was labor in the name of this new cult. Or would they utilize these

tools at least occasionally in the future on behalf of this sectarian cult?

The status quo among Jesus Christ himself throughout the area of Bethsaida and surrounding areas, must have been substantially more than average, even during these earliest days during his ministry/sectarian appeal for doctrinal converts. How else, from a secular perspective, could this specific note found directly in the gospel record ever be explained? To declare the account as false is only an attempt to forgo exerting effort directed toward examination of any alternative worldly possibilities.

From all appearances Jesus chose his twelve immediate disciples, then sent them away in 6 pairs to towns scattered throughout the province of Galilee, *Mark 6:7-13*, *Mark 10:5-42*, *Luke 9: 1-6*. Names of the twelve are as such; Simon, also known as *Peter*, was a fisherman. He appears to have been one of the most outspoken of Jesus' disciples (*students of his sophist doctrine*). It is not known where he was born, but it is surmised that he died around 64 A.D. by being crucified upside down in Rome, where the Vatican complex is presently located.

- (1) *Andrew*, was a fisherman and the brother of Peter/Simon. He died from being crucified.
- (2) *James*, was the brother of John The Apostle, and son of Zebedee. The label of Apostle was a job title in Judaism. He was put to the sword by King Herod, and was one of the first disciples to die as a martyr for the new revolutionary doctrine of Christ.
- (3) *John* was another son of Zebedee, brother of James. He may have also been known as John The Apostle, and one of the first bishops in the newly forming Christian church.
- (4) *Philip*, like Andrew and Peter, was from Bethsaida, a small fishing village on the northern edge of the Sea of Galilee, up a ways immediately beyond the point where the River Jordan enters the Sea of Galilee at its northern end. More than likely he was a fisherman.
- (5) *Thaddeus*.. He seems to have been a half-brother of Jesus or a brother to Simon/Peter. Who might

his father have been?

(6) *Bartholomew*, was born in Cana of Galilee. Not much is known about him. In time it fell by lot for him and Philip to preach the gospel in Asia and Asia minor. Was this place, Cana, the same place as the future wedding event? Was Bartholomew, in fact, the one getting married when Jesus turned the water into wine?

(7) *Thomas*, also known as doubting Thomas. He was not with the disciples when Christ resurrected. He publicly said he did not believe the proselytes' claim that Christ arose from the dead. Was he a member of this growing doctrine and its following only at a distance? Was he having problems letting go of Judaism as it was during his day?

(8) *James*, known as the first bishop of Jerusalem. He is assumed as being author of James's gospel in the New Testament. He was said to be a brother of Jesus, but it is not known if the identification as “brother” was speaking of an actual biological reference, or only a figurative statement.

(9) *Matthew*, was a tax collector, and the presumed original author of Matthew's gospel in the New Testament .

(10) *Judas Iscariot*, was one of the original disciples of Jesus. All four gospels speak of him. He was treasurer for the apostles. It was he who assisted temple priests in arresting Jesus, in exchange for thirty pieces of silver. The priests partitioned the low ranking Roman governor, Pilot, via Herod Antipas, to crucify Jesus for being a heretic. Judas tried to give the thirty pieces of silver back to the priests, but they refused, saying it was illegal for them to accept blood money. His response was to throw these coins inside the temple, then go out and hang himself. It appears from the record that his body slipped from the noose and fell, or possibly he leaped down from a height into the same gulch, splattering his bowels out onto the earth below.

Since there existed a prohibition against dead bodies remaining inside the city gates, maybe some

low ranking apprentice priests found the hanging body, then tossed it over the wall into a stony waste gulch many feet below. The gospel accounts are not entirely clear on the subject of Judas' death. The priests found these coins and used them to buy a graveyard for unknown people without families, where it is presumed Judas was buried.

(11) *Simon The Canaanite*, was called in Luke and Acts, Simon The Zealot. In other words he was a sectarian insurgent revolutionist. He was noted as being Jesus half-brother and brother to Thaddeus. If this was so, then Simon The Canaanite was also possibly a brother to Peter. What we can anticipate is where either the blood mother or father of Thaddeus, had relations underneath some sort of context with either Mary or Joseph, somewhere around the general time of Christ's birth. Since Mary was on record as being so young and not guilty of fornication, then STC must have been an offspring of Joseph with a woman other than Mary. Did Joseph have concubines, as was so commonplace during the Second Temple Era throughout the province of Judah and Galilee, especially among elites? All records presently in scholarly possession are eerily mute on this subject, but then we make notice of facts such as the one above. Was this part of the record intentionally deleted out by the Gospel Cannon?

If this half-brother of Jesus was also brother to Peter, then this would explain how Peter and Andrew knew of Jesus Christ and his standing inside the sectarian world. Simon must have witnessed the violent blood drenched ending of militarist insurgents, so a message proselytizing a new nonviolent approach to solving the problem of how to transfer provincial authority must have been very appealing. Instead of simply accepting what fate delivered, inside this cult over which their relative, Christ, was leader, a fresh attempt could be rendered. Applaud these people for their determination.

(12) *Mathias*, was the apostle replacing Judas Iscariot. Unique unto him, his appointment into status as apostle was not made by Jesus himself. He was said to have lived until 80 A.D., some fifty years after the crucifixion of Jesus. He may have been among those remaining ex-disciples interviewed first by



John The Apostle, then later on by various fragmentation of the original sect over which Jesus once reigned as leader, in regard to the time of Jesus and the events in his life as chief caretaker of his doctrine. He may also have been interviewed by Apostle Paul.

As we would expect, a majority of Jesus' immediate disciples originated from inside the province of Galilee. Seven out of the twelve were immediate family members. Peter was related to three different disciples, as was Jesus himself. Jesus is noted as having two half brothers, who must have been brothers through the union between Joseph and Mary, since Joseph was only an adopted father.

Four out of the remaining five disciples were specialists, of a specific value to the sectarian apostleship. John The Apostle appears to have been educated, since he would later go on to assist the Apostle Paul in founding the expansionist Christian church. Not only that, JTA was also an actual positively identified historical figure, and probably authored the Gospel Of John.

Philip was only a fisherman. Possibly his initial job was to gather food for the sectarians, or sell fish in their name. Was Philip actually educated at least to a point of basic literacy? Indications of later apostleship would suggest the possibility.

Bartholomew would give his assistance, as he would travel with Philip when both ventured to Asia and Asia minor intending to spread the new doctrine of Jesus.

James, John The Apostle, and Matthew , were obviously scribes recording word of the new doctrine and giving dutiful assistance in crafting its discipline, with Judas more than likely being included inside this gathering.

Mathias was a replacement for Judas Iscariot, although there is not enough information as to specifically what the job of Judas was, other than being treasurer for the sect. Certainly Judas must have garnished alms from the surrounding supporting population outside of their wilderness compound, or possessed large collections of communal funds garnished from the enterprise efforts of individual

tradesmen, mercantile sectarian members, and converts in general throughout their covert sub-terrestrial realm. An alternative subterranean temple complex such as the one recorded as possibly existing on Mount Carmel, controlled by the sect over which Christ led, could have also collected tithes from the cultist membership. Mathias and Judas may have been responsible for managing these collections and documenting the amounts coming in and going out, for the entire sectarian realm where their specific organization dominated.

Peter and James, the brother of Jesus, were instrumental in the level of their personal sacrifices made for establishing the early Christian church, yet still more than likely both were probably illiterate. Although it is possible where both could have received an education inside areas of sectarian scholarship, such as Qumran, for example; since inside the primary temple complex such opportunities were only exclusively available to an endorsed elitist, and these elitist possessed no alternative option inside the Templar realm but to receive an endorsement from the Herodians, who were illegitimate from the indigenous orthodox perspective.

There exists ample evidence in the scriptures that Jesus, the secular man, was literate, and at least was in possession of a basic proletariat education of his day, and well may have received additional training as a scribe, Rabbi, or even a priest later inside some yet to be revealed sectarian area of scholarship in his career at sometime during the 18-27 years deleted from gospel accounts of his life. If James, the brother of Jesus, really authored the Gospel Of James, then Jesus, the secular man, may well have received the same training, to one degree or another.

In brief, what the author of this work is proclaiming is where *this feeling of an immanent messiah, destined to be an individual greater than the average man, was extremely heavy among the indigenous elements of Judea and Galilee, to include the entire province of Roman Palestine*. What must be understood is where this realm of influence from these indigenous elements extended into a diaspora,

dwelling in areas far from their provincial homeland.

With the loss of authority in the House of David, the fact of the Persians who by liberty of their own choice, had handed this native authority back; for these descendants of David's dynasty to only lose it again to the Seleucid Greeks, was in itself more than what the indigenous mind, broadly speaking, could comprehend, let alone rationalize.

By a virtual miracle the Hasmoneans, claiming to be descended from the House Of David, regained this long lost authority, only lose it again to the Herodians with Roman assistance; and for the same identical perceived reason of corruption where they had lost rule of their patrimonial inheritance of land and culture in the past. This fact of being was virtually devastating to the indigenous intellect, when we consider where the authority of both the Romans and the Herodians was not accepted or conceived as being legitimate as they applied to the Judaic law doctrine, from neither the angle of divine endorsement or patrimonial inheritance. How could this be, they must have reasoned? What had they, as a collective people, done wrong enough to deserve such an oppressive outcome?

As we read both the history, the alternative accounts from other areas of the realm in conjunction with the gospel record, we perceive where the general conviction on account of these indigenous perceptions, as they relate to Templar appointment, doctrinal law, and the law of the land; was where the situation at hand was extremely urgent, if not one of outright desperation, to a degree greater than ever before. By A.D. 20, the prevailing perception among the indigenous population from the elitist Templar realm down to the urchin waif of the streets, must certainly have been that surely now this long awaited messiah would emanate at any moment <sup>38</sup>. We might discover him somewhere with a new found certainty, if only we remain vigilant, as we recall the long prophesied signs of his being. Desperate people often make illogical rationalizations on a nationlistic scale, if a hint of salvation from

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<sup>38</sup> Examples of modern day sectarians at war with the universal community, possessing the identical sense of prevailing desperation, but unlike the sect of Jesus and John, willing to use violence for the purpose of achieving their objectives. <http://www.nationalreview.com/article/423852/islamic-extremists-are-trying-hasten-coming-mahdi-joel-c-rosenberg>

an impending disaster exists where it doesn't anywhere else. We may observe examples throughout history, down into our present age.

### Logically Organizing Deductive Conclusions

What the author of the present work is proposing at this point in the narrative is the observation of a sectarian splinter that first John The Baptist, and then Jesus, were leading authority figures in, the name of which still remains unknown. This sectarian cult was an already established organization that was also the same group the parents of John The Baptist, in company with those of Joseph and the virgin Mary, were also a part of. Due to his lineage it was perceived by the chief sectarian leadership beforehand, where in the birth of Jesus would manifest the true king of the indigenous population, the true High Priest bearing the cherished inherited line, from which this long awaited majestic one would herald; and at the same time resurrect the House of David through the line of Jessie, giving him all of the qualifications for being assigned the label of Messiah, the anointed one, the gloriously revered savior of their heritage people.

In simplistic terminology this author proposes; *the emergence of Jesus onto the scene as a person , Messiah, King and High Priest, was literally intentionally engineered by chief leadership inside this sect of Joachim, Anne, Zechariah, and Elizabeth, who may well have also been leaders standing among the primary Templar elitist in Jerusalem, and were simultaneously feigning loyalty to the Herodian Dynasty.* The plan here born out of intense urgency, was to resurrect a rightful rule of authority on the land as determined by blood lineage, in union with a long prophesied visionary manifestation, rather than by appointments originating from inside alien realms standing in vast contradiction to their own belief systems and heritage organizations.

Zechariah, who was a priest, had a wife, Elizabeth, who was old enough where she did not always have a monthly issue, and thereby considered barren. A perfectly logical response for the time was that she beseech her second cousin, Mary, who in company with her father's blessing, agreed to stand in as surrogate mother for the child of Zechariah.

Elizabeth, on the other hand, continued to be active with her husband, Zechariah, in spite of his activities with young Mary. There was no act of adultery committed, and hence no defilement, so why should she not agree to the request? The mere fact she was asked to do so by an acting priest and his wife from the primary temple complex, was cheered as a great honor in duty. To everybody's astonishment, Elizabeth became pregnant. Maybe Zechariah then ceased being active with young Mary. Some six months or more later it was realized young Mary was pregnant as well.

Since the father of Mary's child was a priest, sectarians who were not from the line of priests or royalty, readily embraced an ideological concept where the class of priests stood on a plateau much closer to divinity than did the others. Since Zechariah was viewed as being "*sinless*,<sup>39</sup>" then we are free to comprehend where the general conceptualization of him among his followers was one of at least near divinity. Thus between his patrimonial heritage and the status of his father viewed as being divine, Jesus was hailed among those inside the sect, and his followers on the outside who were new recruits to doctrine, as being not only this eagerly sought after Messiah, but the son of God Almighty himself manifested onto secular earth.

During the weeks and months following the birth of Jesus, it would be safe to visualize where young Mary, viewed as still being unspoiled and without sin, yet also the mother of Jesus; would soothe her new babe during her time of persecution from the Herodians, by telling him he would grow up to be extraordinary because his father was a member of divinity. She may have informed her son that

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<sup>39</sup> Not a label generally applicable to perceptions of mortality.

because of his father being a member of divinity, and his lineage qualifying him for the King's crown, the crown of High Priest, and the restored House of David through the line of Jesse; that he would be the son of God, the savior of his people from a demon possessed outside world now in rule.

We may visualize where she explained to Jesus, the young child, during the many months they lived in hiding among the sectarians, that these outsiders being demon possessed, were what motivated them to persecute him and his third cousin if not half-brother, John The Baptist. These demons also caused these same people to murder Zechariah, his father, his cousin's father, and Elizabeth's dear husband; and the ever prevailing fear was that the same would happen to them if any of them ever bothered venturing back out into the outside world. For these reasons it was that all of them were hiding in caves with these unique people, rather than living in some grand estate, such as where Elizabeth and Zechariah once did, and his grandfather, Joachim, in company with his grandmother, Anne. He was destined to be great, she must have reassured him, and through him a new world would usher into manifestation among the entire orthodox indigenous population.

In this comprehension alone of young mother/child relationship, we may view where the sectarian effort was greatly assisted in this cultivated manifestation of the prophesied Messiah in Jesus Christ, intending to facilitate a transfer of authority in rule of the heritage landscape.

In spite of all claims to the contrary, far more likely than not Jesus spent his days, weeks, months, and years as a child, young adult, and adult, with the same sect where he was educated and groomed for taking his place in this long awaited seat of sectarian authority. He knew well at an early age, the great task laying before him as these plans for his life were being conceived. He would recruit his followers from the population surrounding their primary place of residence, Galilee, then he would venture into Judea, doing the same around the Jerusalem metropolis.

Jesus' cousin John would lay down the groundwork, recruiting proletariat followers from inside

surrounding populations in Judea and Galilee, then finally into Jerusalem, where he would take his message of doctrine directly into the King's palace itself. Once JTB made this move into the royal palace, then Jesus could step in to accomplish his part by first announcing to his followers that he was the anointed Messiah, rightful king, and their anointed leader, continuing to recruit new allies in and around Jerusalem, proceeding directly into the magnificent temple complex itself for the purpose of receiving the glorious crown of High Priest.

Once the population fully embraced this new doctrine of sophism and religious conviction, and John The Baptist recruited the royal family into this new doctrinal merger with Judaism that both figures were proposing, with Jesus swaying a majority of temple elites into a full unhesitating embrace of this new doctrine; surely then this new indigenous kingdom of brotherly (*all are one in the same doctrine*) love that was to be ushered in, would be a movement certain to announce the virtuous lifestyle so sought after longstanding, and most importantly, one that would endure for all infinity.

### The Wedding At Cana

For the purpose of giving emphasis to the words of John The Baptist, who publicly acknowledged Jesus as being the predestined future leader of this sectarian cult at the time of his baptism, and the intellectual sage master of the doctrine and a man greater than he, himself, who was already in the position of being in the supreme leadership role; something well above a routine daily experience needed to transpire. What we can readily deduce at this point is that a much needed situation must have been sought out by associate leaders of this cult for the purpose of providing conviction to the suggestion inside the minds of followers; that Jesus was qualified to be their special anointed leader, and the long prophesied messiah of his demographic. This astounding opportunity presented itself in a

yet to be located mercantile development of *Jesus' day/the Hasmonean period* known to gospel readers as “*Cana*.”

While ruins of this developed area have yet to be positively located, the area of present day scholarly focus is in the location of *Khirbet Qana*, in Galilee, Israel. What is immediately apparent is a fact of this archaeological site only being seven miles from Nazareth, an hour and one half donkey ride, or a three and one half hour walk. Since this miracle was one of the first performed by Jesus in his earlier years, then it would stand a reason as being the true place where the eternally famous wedding occurred, with the location being so close to Sepphoris and Nazareth; both places being childhood haunts of Jesus. All we know for certain in time frames relating to the leadership role of Jesus, is where this event occurred sometime before Jesus was ordained as supreme leader <sup>40</sup> of this yet to be known sectarian movement.

Other suggestions of possibility include the archaeological revelation of what appears to be a connected cave complex in the hill on which the ruins are positioned. As far as this researcher and author is concerned, these cave complexes developed during the early christian era, originated with known sectarian habitation over many previous generations. Cana’ also implies reeds, which grow near standing water or streams. There does exist a stream running adjacent to this site.

There are even more interesting suggestions in notes of Josephus, first century historian, that Templar priests fled into this area for safety immediately following the great destruction of 70 A.D. and subsequent persecution; only forty years after the crucifixion of Jesus as readers may have noticed. The

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<sup>40</sup> A majority of scholars have concluded that a Levite entered the priesthood at age twenty during the second temple period,, although some believe the age of entrance to have been thirty. While the available information is scattered and difficult to piece together, what this author postulates is that a person with the patrimonial inheritance qualifying him for the priesthood, was ritualistically ordained into the order at age twenty following an eight year trade and basic temple maintenance duty apprenticeship, where a ten year priesthood apprenticeship would then commence. If he successfully fulfilled his assigned responsibilities, then he would have been ritualistically anointed into the position of Chief Priest at age thirty. He could only have been selected by majority vote to serve as High Priest, with the correct patrimony supporting his contention for the position, in combination with a successful completion of service performance and apprenticeship duties.



suggestion here is where Qana may well have contained a subterranean imitation of at least the temple ceremonial complex in Jerusalem, from a point in time reaching backward, possibly into the Hasmonean period.

Were these priests followers in the doctrine of Christ, carrying on with a tradition of retreat, dating backward to the time of Jesus The Nazarene? Was there still a lingering hope that a predestined Messiah could manifest from among orthodox indigenous populations of Roman Palestine? Was something else going on here? Possibilities are exciting for us to ponder, to say the least.

What we are safe to presume is where Jesus and John, who were third cousins and only six months apart in age, were both ordained into an apprenticeship role as priests in this specific sectarian movement by age twenty. There exists plenty of evidence inside the gospel accounts alone that even before the age of twelve, Jesus and John were already heavily involved with both the educational and sophist platform of this sectarian cult, in which both would eventually become chief leaders.

If they were initiated into the priesthood on an apprenticeship level at age twenty, inside some yet to be revealed sectarian primary temple complex in de facto, then the announcement by John The Baptist of Jesus being greater, and his subsequent baptism by him must have occurred no more than three years before Jesus assumed the position of supreme leader (*High Priest of the cultist doctrine*) at age thirty, on the word of John's execution. Therefore it is very safe to conclude where the wedding at Cana occurred inside this three year span of time, between his twenty seventh and his thirtieth year; being very near the hometown of Jesus, and also a place where he already had spent much time during the course of his life among these sectarians.

The gospel account of this incident is found in John 2:1-11, and reads as such;

*On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. 2 Jesus and his disciples had also been invited to the wedding. 3 When the wine gave out, the mother of*

*Jesus said to him, "They have no wine."*

*4 And Jesus said to her, "Woman, what concern is that to you and to me? My hour has not yet come."*

*5 His mother said to the servants, "Do whatever he tells you."*

*6 Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. 7 Jesus said to them, "Fill the jars with water." And they filled them up to the brim. 8 He said to them, "Now draw some out, and take it to the chief steward." So they took it.*

*9 When the steward tasted the water that had become wine, and did not know where it came from (though the servants who had drawn the water knew), the steward called the bridegroom 10 and said to him,*

*"Everyone serves the good wine first, and then the inferior wine after the guests have become drunk. But you have kept the good wine until now."*

*11 Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory; and his disciples believed in him.*

We may interpret in the account above to read where on Tuesday, with Sunday being day one, there was a wedding (*Whose wedding? We are not told. Might it have been the marriage of Bartholomew?*) in the Galilean town of Cana, only seven miles from Nazareth, the hometown of Jesus. Naturally Jesus, his disciples (*How many are not known. Was it the immediate twelve only, five, or fifty new converts?*) and his mother (*Where was Joseph? Was he not invited? Why?*) were invited. The wine gave out; or was it that good quality drinking wine exhausted, with only a small portion of very poor quality, cheap and somewhat bitter, but strong wine remaining, as this author postulates? (*or was it knowingly placed there beforehand, with this entire incident being staged beforehand?*) There was not even enough of that to go around among all of the guests.

When the wine gave out, Mary, mother of Jesus informed him of the fact, whereupon his reply to his mother was; so what woman? Why should this matter be of a concern to us/i.e. me? My job doesn't start here until later.

Was his mother asking him, her son and a local leader, to fetch more wine for the party? What was Jesus doing that occupied his time so at the moment of her asking him? Was he interrupted in some conversation or activity on the moment of her asking him, and became perturbed by the fact of her making such a request at that particular moment? Or was this somewhat crass response of Jesus only a show feigning surprise at this staged request of his mother, where the true intention was in allowing him to take advantage of this distressing moment? Are we to extrapolate from this account a conclusion where the entire situation was staged?

Suggestions of a possible intentional feign materialize when we observe the command of Mary, mother of Jesus, toward the servants (*her servants or those of the host?*) , when she instructs them to do whatever it is that Jesus orders them to do. His mother must have held a ranking on a higher plateau than the servants, equal with that of the party host. The feeling of the reader here is one of some previous knowledge as to the outcome, but was she thinking Jesus would only order these servants to go into the town and fetch more wine? Why didn't she ask them to do so herself, if that was her thought at the time? If this wedding ceremony was one of an immediate cult member, then every question is explained. Jesus was a chief temple-authority, if not the High Priest in de facto.

There were six, twenty or thirty gallon stone jars utilized for Jewish purification rites, and ordinarily filled with water when in use, more than likely. Are we to interpret this specification of purification rites being Jewish, as an indication that the author of John's gospel was not Jewish? Or were Jews in the area of Cana only one group among many others, and only Jews utilized this particular place of ritual ceremony, indicating a possible sectarian place of gathering?

Jesus commanded the servants to fill these twenty to thirty gallon jars with water, so they filled all six to the brim. The crowd at the wedding must have been very large, with 120 to 180 gallons of wine anticipated at being served. If each guest was anticipated to consume a single quart of wine, then there would have been 480 to 720 guests! With each guest quaffing two quarts, or a half gallon, there would have still been 240 to 360 guests. Still with three quarts for each guest being served, and about the maximum amount any single individual could absorb and remain respectfully sober, in conjunction with what had already been guzzled, still that figure would have been divided down from the approximated numbers, being 120 to 180 guests, and a reasonable presumption of the attending numbers.

With these figures held in mind we can conclude where there must have been from 120 to 360 guests at this wedding, since 720 guests seems a bit unrealistic, and would only equate to a single quart of wine for each guest. Two quarts for each guest, not to mention the unknown amounts already consumed, would more than likely hold the number of guests and their consumption rates of the wine down to a respectable amount.

What we can presume almost as an absolute is where there must have been only 60 gallons of poor quality wine inside these stone jars known only by a few among the company of the wedding host, whereupon the six jars were clearly acknowledged inside the gospel account as being ignored by a majority of those in service to this wedding host at the time of the ceremony, not to mention the guests. Their use was for Jewish purification rites, not any ceremony in connection with a wedding, right? Did some among Jesus' own company, other than his immediate disciples, discover this poor quality wine stashed away somewhere inside the wedding cave chamber chapel/facility? Or might it have intentionally been placed there previously, as was postulated earlier?

The deductive calculation of 60 gallons (two *parts wine, one parts water*. *More on either end would*

*be too much*) would indicate where this amount was not discovered tucked away in some secluded corner of the immediate facility where the wedding event was taking place. Maybe the wine was previously stored away inside the cool cave complex <sup>41</sup> of the village for an anticipated emergency, if not stored at full strength to be watered down for the inhabitants of the complex, and used when the desire or the ritualistic need presented itself.

A more likely conclusion is where these 60 gallons of strong to the point of being bitter, poor quality wine, was picked up by these same sectarian leaders on the cheap from somewhere inside the surrounding town on the day of the wedding, following the moment of good quality wine being used up; then even amounts quietly placed inside these six, twenty to thirty gallon jars; while the partially intoxicated guests were engaged in other distracting activities, such as dancing on an open floor to a hired single string orchestra, for example.

Jesus commanded servants to fill the jars with water, cutting the harshness of the strong wine with its bitter taste, rendering the taste and strength to an acceptable state, and at times even to a point of being surprisingly pleasant, as the author himself has personally experienced over the years. The servants are recorded as drawing a measure out, taking it to the chief steward of the unknown group obviously hired to organize the event, who announced to the bridegroom that this mixed wine was astonishingly acceptable, even claiming it as being better than what was already previously served!

In the end all must have been well, with the majority of guests to include the immediate disciples of Jesus, asking from where it was that the wine came. For the sake of being entertaining, the host of the wedding simply smiled while passing the event off exactly as it had appeared, without saying a single word; when those who witnessed Jesus giving the order to the servants for them to fill these jars to their rims with water, made an announcement of their witness.

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<sup>41</sup> Searching For Cana Where Jesus Turned Water Into Wine, by Tom McCollough, Biblical Archaeology Review, Nov./Dec. 2015, Vol. 41, No. 6., pp. 31-38

“He must have caused the water to transform into wine,” they exclaimed with a show of excitement. “Well how in the world did he do it?,” many of the others replied as they rehearsed all of the possibilities.

Every person at the party was amazed, and in light of this joyful atmosphere, the truth was allowed to rest where it lay. The disciples were at least joy filled at the method Jesus utilized to very wisely solve what could have been a major problem for at least some important, if not well respected guests. Jesus and his personal entourage appeared as outstanding to these wedding hosts, while no doubt making many converts to his revolutionary doctrine on that Tuesday of the wedding, not to mention forming a catalyst for proselytizing his doctrine by word of mouth when these guests described the account.

As days and weeks passed from the time of this event, virtually all of those who attended knew well there was more to the story than what was revealed by the wedding host. Gospel writers more than thirty years later, gave a report as the event was laid out on that day. This author, however, anticipates where an originating sectarian document existed he labels as being *the A document* or manuscript. The Apostle Paul interviewing witnesses to the event later in time, seeking to transform the angle of perspective in regard to it, simply recorded the account of the day as these former immediate followers of Jesus recalled it back down to him.

### Steps In The Systemic Process

While the death of John The Baptist wasn't planned, the process preceding the defining moments were. Jesus ascended into a leadership role not only over his own branch of the sectarian order, but also the branch once led by John The Baptist. While the branch led by Jesus preemptively accepted the

claim that due to the inheritance of Jesus, he was the long prophesied king and High Priest, as well as being the anointed messianic leader; we are free to suppose where convincing the branch of JTB might have proposed somewhat more of a challenge. What at least a few of these members were in need of was a bit more validation where Jesus was more than an average man, since according to age old prophecies the Messiah would accomplish what others could not; and be in possession of knowledge serving the people in ways not only liberating them from the world surrounding, but also liberating them from their own weaknesses.

### The Sermon On The Mount

The first element converts of Jesus were in need of was moral instruction. This moral compass would give a line of direction, facilitating a lifestyle destined to establish an order of conviction based on perfected virtue. According to the Gospel of Matthew, eager converts gathered around, following Jesus for some time, soon pausing on a specific mount in the thousands; so we are led to surmise in our general reading of the Gospel record.

In the opinion of this author derived from weeks of geographical, historical, and literature study in regard to the issue, the Sermon On The Mount was conducted on present day *Mount Of Beatitudes* located at the northwestern shore on the Sea Of Galilee. What this author postulates is where the noted sectarian gathering of Jesus originated inside cave complexes on *Mount Arbel*, at least in the form of a temporary residence, where the strikingly similar *Sermon On The Plain* was also given in the Gospel of *Luke 6:17-49*. Distances between these two areas are only *eight miles/13km*; equaling a four hour walk at two miles per hour, or a two hour donkey ride.

What is suggested by this message being noted as given in two different locations, is an account of

the same style of address being directed toward different sets of converts, in two different locations. We also have recently discovered evidence of a Jewish synagogue dating to the lifetime of Jesus in the area of Migdol, not far from Mount Arbel. Could Jesus have been invited for participation in a speaking engagement to the congregation inside this synagogue, consequently garnishing new recruits who witnessed The Sermon On The Mount?

Since much of Jesus' ministry was located around the northern sphere around the Sea Of Galilee, suggestion here is the existence of a possible subterranean or covert sectarian temple complex somewhere inside the general geographical area. Might it have been the synagogue found at Mount Arbel? The Gospels of Luke and Matthew appear to have been written around the same general time periods of 70 A.D. until 110 A.D. , with both drawing on the Gospel of Mark and an unknown record source quite possibly given by direct apostles, Peter, James The Brother of Christ, and John The Apostle. This author also anticipates the existence of an original document recording the daily lives of Jesus and John the Baptist, written by accompanying scribes from inside the sectarian temple complex, as the events occurred. This document or manuscript is called *The A Document*.

This yet to be known written source bearing a set of first-hand eye witness specifics in regard to the life, works, and message of Jesus, with accompanying perspective views originating from these three apostles of Jesus; very well may have been disseminated by John and Peter as a recorded basis for establishing an academy, type of synagogue, or church, offering instruction in the doctrine of Jesus, and handed over to the Apostle Paul if he didn't possess the A document, who carried copies abroad for the same purpose.

What Jesus begins his address with is a *discourse* on how converts are to behave, as they bear allegiance to this new doctrinaire referred to as the "*Kingdom Of Heaven*." As we have already discussed, this highly sought after "Kingdom Of Heaven" *is the world of secular man* when he fully



embraces this new doctrine of John and Jesus, merged with age old Judaism. The benefits in one's mortal life derived from this level of newly discovered virtue were described by Jesus as *nine* “*blessings,*” or beatitudes. Should we miss this mark in our new order of sophist conviction, in the Gospel Of Luke we are warned of *four curses*, “*woes,*” or penalties.

The basis of motivation possessed by converts into this new sophist order of doctrinaire is where thoughts and actions of converts should be directed toward love for one's fellow person, conjunction with a possession of humble character, rather than in some punitive due to an enforcement of extraction laying in store for those who fall short. Accomplishment in achieving this level of virtue in daily mindset, and transposition of humbleness in personal characters represents the highest ideal, or shall we say, an apex of achievement in this revolutionary doctrinaire of Jesus.

Another prevailing component in this new doctrine is “mercy” toward one's brethren. What we are in presumption of here is where the word *brethren* as it is used inside gospel accounts, referring to fellow converts and potential converts, since those persisting in remaining on the outside are referred to as being lost inside a perpetual void.

In *Matthew 5:13-16*, converts are instructed to conduct themselves in ways allowing themselves to stand as beneficial examples to all of those persisting in standing on the outside of this doctrine, referred to metaphorically as “*salt*”, who also bear how-to instruction for achieving this exalted apex in virtuous living, referred to as “*Light.*” They are also informed inside these gospels that in so doing, all of mankind can potentially benefit, meaning simply all of those who remain outside of Christ's doctrinal influence.

*You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot.*

In simple terminology, once one makes this conversion into the new doctrine, should he ever lose his

sense of conviction, then he will be cast asunder from the prevailing establishment. It is also possible where his implications (*the phrase thrown out and trampled underfoot*) for those who regressed backward from their convictions intentionally, in their embrace of his doctrine, was at least a penalty of ostracism, if not an imposed sentence of death..

In summary, people embraced into this sect are to have mercy for those insisting on remaining outside our order of conviction, but only to a finite extent. Once the conversion is made, should a member ever choose to turn back from this organization, then our mercy shall cease, with ostracism and an imposed death being his future destiny.

Jesus also established his own personal position in relation to his doctrine, referring to it (*himself in the gospels*) as “*the light of the world,*” implying where he would direct all converts toward this superior apex of virtue in daily living.

As Jesus spoke in regard to himself being the light of the world, he is recorded as being in company with a gathered crowd of followers, approaching a man said to have been blind at birth. These followers asked him who it was that had sinned to invite this horrific penalty blindness, he himself, or his parents?

Jesus responded as recorded in *John 9:1-12* with the perfect answer, instantly observing an opportunity for giving his message to emphasis upon taking advantage of an opportunity for doing what sage philosophers universally are highly skilled at; healing the sick.

*“Neither this man nor his parents sinned,” said Jesus, “but this happened so that the works of God might be displayed in him. As long as it is day, we must do the work of the person who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world.”*

Part of the mass conviction in this cultist ideology of equating the priest class with divinity, is revealed in their knowledge of medicine and the art of healing the sick. Herbs and minerals found in

certain types of mud extracted from various samples of mineral rich dirt, has been utilized thousands of years for healing a number of sicknesses, including skin infections, sores, extracting poisons from insect bites, spiders and scorpions, along with a variety of corruptions in the eye, even reducing glaucoma in certain instances.

Was the art of making diagnosis and gathering herbal medicines part of the training Jesus received during his 18-27 year absence from the gospel record? If it was true he remained in company during this time frame, among the sectarian leadership responsible for grooming him into his assignment as messiah as this author contends, then it would certainly be logical to presume where Jesus in fact *did receive* this type of training. We may observe revelations in the possibility for this fact in the following recorded occurrence inside gospel accounts from the question being proposed.

*Having said this, he spat on the ground, made some mud with the saliva, and put it on the man's eyes. "Go," he told him, "wash in the Pool of Siloam". So the man went and washed, and came home seeing..*

The scriptures clearly inform readers where Jesus was mortal and human <sup>42</sup>, so how else would he have known to make the diagnosis and the proper cure, had he not been trained by a master/expert to do so? This type of training would have also commanded diligent study and consumed time.

There appears to have been additional warnings in regard to areas of approach sectarian members take toward fellow associates inside this break away order. This comprehension is gathered from the description of a punitive English translators labeled as “*Hell*.” More may be read in *Matthew 5:22*.

*"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother "Raca (fool)" shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."*

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<sup>42</sup> [https://www.blueletterbible.org/faq/don\\_stewart/don\\_stewart\\_206.cfm](https://www.blueletterbible.org/faq/don_stewart/don_stewart_206.cfm)

Are we to interpret this wording as saying sectarian members who are angry at their fellow cult members with no justification, shall be in danger of being judged before some type of cultist court proceeding? If a person says the word *fool*, then he shall be warned of his transgression by an authority inside the cult. If one verbally *calls* his fellow cult member *a fool*, to his face, then he might be condemned to death by burning? Is this what is being stated inside these words found in *Matthew 5:22*, only that the author of Matthew wrote the account up with a universal application rather than one applying only to members inside this cult of Jesus and John? This possibility is very intriguing, to say the least.

In *Matthew 5:17-48* readers observe the manner in which this merger of the cultist doctrine with Judaism would manifest in the transformation of Judaic law. These changes were viewed as being positive refinements on the old laws, rather than replacements. If one is injured he should not seek vengeance, for example, he should simply offer the other limb to his oppressor for abuse. There is a point where continued abuse would condemn the abuser in the eyes of surrounding beholders, rendering the victim as innocent.

*“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you.”* Matthew 5:38-42

This cultist message was also one informing cult members in the art of nonviolent rebellion. It has been articulated <sup>43</sup> that in the classicist society of Jesus' day, the elites asserted their authority to those of lower status by striking with the back of the hand. By turning the other cheek, the elitist oppressor

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<sup>43</sup> Wink, Walter (1992). *Engaging the Powers: Discernment and Resistance in a World of Domination*. Fortress Press. pp. 175–182. ISBN 978-0800626464. Retrieved December 27, 2013.

would be forced to strike backhanded with the left hand, which was used for wiping the dung from his backside at the toilet, more than likely without using paper, leaves, or any type of agent, as is done in some Middle Eastern nations to this very day. Using this hand to strike in this case, was socially forbidden. Thus the only viable socially acceptable alternative would be to strike with an open hand or a closed fist, denoting a label of equality from the oppressor.

We find in *Deuteronomy 24:10-14* that debtors who give the cloak when ordered to hand over his tunic, would reduce the indebted person into a state of nakedness, a compelled condition forbidden under Judaic law. This angle of perspective proceeds on to claim where Jesus was actually giving how-to instructions to his subject cult members, designed to compel the oppressor into violating established law, rather than the oppressed.

This stated pattern of response toward negative motivation was designed to invite a condemning response from the social leadership upon the oppressive authority or individual person, while the victim retains his legitimacy, according to the established law. The old phrase, “*an eye for an eye*” invoked the notion of rectifying negative motivation with a response in kind, yet leaving the oppressed legally liable for his response. The obvious method of dealing with attacks from outsiders or insiders by sectarian cultist members, was to simply disregard the attacker by offering him another opportunity for making an assault. Not only would the attacker be startled by the response, it was reasoned, he might not even know how to make a response. Individuals who were on the outside of membership in this cult who made such responses intact, were subject to being recruited into the cult, or being “*saved*,” as it was labeled, *Matthew 7:24-27*.

In *Matthew 6*, Jesus condemns the individual temptation to perform exterior deeds in absence of inner motivation, such as humbleness or a notion of gratitude directed toward the God in chief, in company with the general spirit of the doctrine. Examples of these types of actions are; giving to the

disadvantaged while in silence expecting to receive some form of acknowledgment in doing so, praying aloud for the purpose of feigning an assumption of religious devotion to the people gathered around, and going without food for the purpose of gaining notice as being devout from those same people who gathered around.

Sectarian members also are instructed by Jesus to forebear any notion of materialism in exchange for seeking full embrace of the doctrine he was advocating, since the sect at large (*Kingdom Of God*) would take care of its own.

For the purpose of garnishing an embrace from the supreme God Of The Universe, and taking a vow of commitment to the sectarian doctrine in which he was promoting, Jesus instructed new converts as to how cultist prayer was intended to be spoken aloud. From appearances this prayer was a group orchestrated chant, more than likely taken during the waking hours of every morning, upon a collective gathering inside a subterranean assembly hall yet to be discovered, or in some secluded meadow.

According to the account in the gospel of Matthew, one of Jesus' disciples asked him to instruct them to pray as did John The Baptist, giving further confirmation where Jesus assumed the role of leader as a replacement to JTB.

The ritual of prayer was to begin with an uplifting of the supreme God, the universal father of all, in an appeal for his divine blessing on the course of the day. There is a request made unto the supreme Father In Heaven (*the highest skies, outer space*) for the doctrine of Jesus and John The Baptist to merge with that of Judaism, where it will then exist as the general order of the land. There is a request for enough nourishment to sustain life for that day.

The line of request continues to ask those who step out of line in the cult to be forgiven out of his grace, in the same manner they themselves forgive their fellow brethren who commit offenses against them as individuals. In other words, if individual offenses are not forgiven inside the cult, but

condemned, then the same would be done unto them by the cult leadership in return.

In the end there exists a request from the group for the supreme heavenly father to not give any of them over to trial, but to save them all from the harm of evil due to its negative consequences. These consequences were the source for the corruption leading to the great losses of the indigenous people in Judah, Israel, Judea and Galilee in the first place, ever since the first great age of loss when the Babylonians conquered both provinces along with the people of the original “promised land” territory in general.

Were it not for these sectarian splinter groups, more than likely the entire indigenous population and all of its culture, including the doctrine of Judaism, would have been absorbed into an alien blood and belief system long ago prior to the time of Jesus, John The Baptist, and their collective following. The greatest threats, however, had arisen during the day of Jesus; first with the Seleucid Greeks, then the iron fist rule of Rome, conjunction with their half-breed Greek and indigenous Idumean proxy, the Herodian Dynasty.

Past military efforts to regain long lost independence only ended in a succession of dismal failures. In lieu of the observed corruption in Judaic law due to openings in its philosophical justification, if the indigenous population was to ever have a chance at self rule, then the only opportunity at doing so would be a wholesale embrace of Jesus The Nazarene and John The Baptist's doctrine of love for one's fellow cult member, and conquest by nonviolent means; the name of which from their own day, we have yet to know.

The approach of John The Baptist ended in failure with the death of John, but due to the priestly and messianic royal lineage of Jesus, who hailed from the village of Nazareth, there existed a heavy aura of new hope. They could be most assured, growing numbers of indigenous people who were members of this specific sect, strongly felt this next approach to regaining their liberty of self-rule would certainly

end in an astounding success.

Resulting from this need of the collective group for a bonding cohesiveness, there is an instruction from Jesus for cult members to forebear any rash judgment of their fellow doctrinal brethren for infractions, lest they be judged themselves for doing so. The general feeling in this note relayed back to the author is one of an existing judgmental body, possibly inside a subterranean wilderness temple complex (*Mount Carmel?*), acting with the same power to condemn as did the Sanhedrin (*seventy judges*), inside the primary temple complex.

In the end, there is a warning against prophets who may well be attempting to manipulate out of some secret alliance with negative forces on the outside. These deceptive prophets could also be clandestine agents of these authorities, such as the Herodians and the Romans, who were seeking evidence for condemnation of this covert cult; or seeking to manipulate the entire sect into situations where they would be condemned if no other valid justification was discovered, *Matthew 7:7-29*. Humans who stood outside of God's Kingdom ( *the Jesus doctrine*) could never bear fruit (*be in possession of works positive to the indigenous population of the promised land territory in general*).

### Calming Of The Storm

It is a fact of science the Sea Of Galilee is in a geographical position of being subject to sudden fierce storms. It has been said where winds arise on the summit of Mount Harmon, and the eastern mountains of Lebanon to the north, sweeping down across the flat plain of the Galilean lake. Stable winds clash with incoming winds of opposing temperatures, causing forceful and abrupt repulsion, ending in an instant the same as it arrived.

The Jewish people of Galilee knew the land from living close to it. There were certain signs of an



approaching storm in bird movements and the motions of fish moving through the water in schools. At night time there would have been a haze over the moon, with the stars abruptly vanishing from view, leaving a thick blanket of darkness. The wind would commence to puff with growing intensity. In no time the storm would have raged across the water and the surrounding land.

Likewise there would have been signs forewarning of a storm passing, such as movements of the wind in the waves and water, indicating the storm was heading out. At night the moon and stars would suddenly appear through openings in the clouds. Once these signs were noticed, experience would have informed any group of people watching that the end of the tempest was soon upon them. The storm would clear as abruptly as it commenced.

Out of all the people who would have known these signs and how to interpret them, virtually all indigenous sectarians would have been among some of the most adept at doing so. During the 18-27 year time period of Jesus' life unaccounted for, as he was educated in the skills of being a sectarian sage philosopher and new Templar High Priest <sup>44</sup>, he would have learned these skills along with additional arts in the use of medicinal herbs and their accompanying rituals, to make an appeal for divine assistance; not to mention methods of crafting potions used in rituals of casting demons from possessed people. Education along these stated lines of interpreting signs and storm intensity, is clearly evident inside the gospel account itself.

In *Matthew 8:23-27*, *Mark 4:35-41*, and *Luke 8:22-25*, we find where Jesus in company with his disciples were crossing the Sea Of Galilee in the evening. We do not know which disciples, specifically, or even how many, but certainly we are free to presume where they were not fishermen from the area, in majority. Jesus had fallen asleep on a cushion in the stern of the boat. The storm arose

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<sup>44</sup> The area of Mount Arbel has a history preceding the time of Jesus for being an area facilitating sage philosophers. The ancient town around the mount, also known as Arbel, bears the ruins of an ancient synagogue dating back to the second century B.C, . There is also an account of a second century rabbi sage philosopher known as Nitai, who was a minor historical figure, but had offered many proverbs and wise sayings of controversy during this Hasmonean era. He would eventually go on to become a leading sage in Jerusalem.

so abruptly he had yet to even notice. The disciples (*or some certain ones*) being ignorant of the natural signs, were afraid, then moved to awake him from his slumber. Maybe these disciples were not from the area and didn't know anything about the local weather signs.

Did they awake him out of their concern for his safety, since he had yet to notice the storm and remained asleep? Did they know he possessed deep knowledge in regard to weather patterns? After all, Jesus was raised up in the general area, in addition to any education in the matter he might have received. Are we supposed to believe the disciples really thought he could cause the storm to cease? There are hints of the reality from the day of this occurrence, when we continue reading inside gospel accounts.

*"Teacher," they screamed as they shook him, "don't you even care if we drown?"* In other words, you lay there in your slumber so nonchalantly, but look teacher, we are all about to drown!

The sage philosopher arose, seeing his golden opportunity in an instant. *"Why are you so afraid? Do you still have no faith after all the knowledge I have given you?"* he replied.

Jesus knew emerging natural signs were indicating where the storm was only an abrupt passing squall. Very soon a sudden end to the tempest would come. These disciples had yet to learn how to interpret these signs.

*"Quiet! Be still !"*, he yelled when the indications were right.

Then the wind died down and it was completely calm. The disciples glanced at one another in terror, each one asking the other;

*"Who is this man? Even the wind and the waves obey him!"*

The underlying message being illustrated here was for the disciples to pay attention during the daily lessons they were receiving. Had they been giving the cult teacher and chief priest their undivided attention, they could have read the signs for themselves and known what the wind and waters were

about to do. In reality, maybe Jesus was being sarcastic with these men in an attempt at conveying their gross ignorance of the signs. We may also presume where the A document described the event exactly as it occurred, yet later in time when the Apostle Paul interviewed some of these disciples, he recorded their perspective on the occasion. Mathew, Mark, Luke, and John, whoever the authors were, picked up this perspective in their own accounts.

Jesus' commands to the wind and the water were intended to give emphasis to his words of rebuke toward his disciples, rather than to deceive, implying where if all of them were paying attention during their instruction they could have accomplished the same end result. The disciples were afraid because they were ignorant of the signs, and did not know what to anticipate. Jesus was well educated in these signs, knowing exactly what the tempest would do, so therefore he could sleep soundly through the storm.

### Feeding Of The Multitudes

Inside the gospel records of *Matthew 14:13-21*, *Mark 6:31-44*, *John 6:1-14*, we receive two separate descriptive accounts of Jesus feeding multitudes of 4000 and 5000 people, apparently on two separate occasions. As Jesus ambled about inside the province of Galilee throughout his career, and especially during the 18-27 unrecorded years of his life, there can be no doubt where occurrences of the same happened in instances other than the two recorded inside the gospel record for posterity. Maybe these two recorded by the gospels were examples including the largest numbers of new recruits and those of potential, into the sophist doctrine of Jesus after he assumed a chief leadership role following the death of John The Baptist.

Let it be known at this point in this narrative, higher leadership inside the doctrinal order of Jesus *did*

*exist among recruits drawn from inside the Templar elitist in Jerusalem. It is the claim of this author that these recruits assisted Jesus in development of the doctrine for which he is so revered, carefully planning and designing the system of appeal toward recruits, Judaic leadership, etc. The angle of perspective from which the record we presently hold was made is where Jesus was supreme leader among the wilderness sectarian branch of his order, existing at least since a midpoint in the reign of past Hasmonean royalty, if not before.*

*Jesus' emergence onto the scene at the time was planned by break away Templar elitist leadership inside this cult, to be birthed, groomed, and cultivated for a nonviolent replacement (merger) to the doctrine of Judaism, as it resurrected an indigenous rule of the land, government, religion, and sophist doctrine, finally granting this Davidian dynastic rule of blood its anointed justification after some four hundred fifty years of being held into disregard.*

Not only that, the prevailing idea among this specific branch of sectarians was where a full embrace of this yet to be known doctrine over which Jesus prevailed, from inside the hearts and minds of the entire orthodox Jewish indigenous population, would eliminate any corruption of the general morale, where the recurring consequence was a succession of foreign conquests in continuum. This untainted government over the Promised Land tract was what Jesus and John The Baptist had referred to as *The Kingdom Of God*, rather than rule from beyond in some incomprehensible distant future era.

In an accomplishment of this sole objective, it was reasoned, the indigenous orthodox population of the original Promised Land tract could rule the land in accordance to their own law for an indefinite infinity, as they were promised during some ritualized High Priest (*Abraham and/or possibly Isaac*) console with the supreme God In Chief of the universe, back in the days of patriarch antiquity.

To repeat words already spoken, and to offer additional explanation to the description already made in this specific section, these gospel narratives describing Jesus Of Nazareth feeding large multitudes

with small portions of food, *are 100% true in every detail*, as are all of his other deeds assigned by gospel claims! Since the Gospel Of Mark has been determined by scholars to be the first one written that we hold in our present possession, we shall begin our deductive explanation of the event with this description found inside Mark 6:31-44.

*He said to them, "Come away to a deserted place all by yourselves and rest a while." For many were coming and going, and they had no leisure even to eat. 32 And they went away in the boat to a deserted place by themselves.*

*33 Now many saw them going and recognized them, and they hurried there on foot from all the towns and arrived ahead of them. 34 As he went ashore, he saw a great crowd; and he had compassion for them, because they were like sheep without a shepherd; and he began to teach them many things.*

*35 When it grew late, his disciples came to him and said, "This is a deserted place, and the hour is now very late; 36 send them away so that they may go into the surrounding country and villages and buy something for themselves to eat."*

*37 But he answered them, "You give them something to eat."*

*They said to him, "Are we to go and buy two hundred denarii worth of bread, and give it to them to eat?"*

*38 And he said to them, "How many loaves do you have? Go and see."*

*When they found out, they said, "Five, and two fish."*

*39 Then he ordered them to get all the people to sit down in groups on the green grass. 40 So they sat down in groups of hundreds and of fifties. 41 Taking the five loaves and the two fish, he looked up to heaven, and blessed and broke the loaves, and gave them to his disciples to set before the people; and he divided the two fish among them all. 42 And all ate and were filled; 43 and they took up twelve baskets full of broken pieces and of the fish. 44 Those who had eaten the loaves numbered five*

*thousand men.*

*45 Immediately he made his disciples get into the boat and go on ahead to the other side, to Bethsaida, while he dismissed the crowd. 46 After saying farewell to them, he went up on the mountain to pray.*

From only a casual lay person's glance at the simple wording inside the gospel account of Mark, we may deductively conclude where we simply do not know the specific place on the shore of the SOG, where this miraculous event occurred. What we do know emphatically, is where this event most certainly did occur on a shore of the Galilean lake opposite from Bethsaida; a fishing village from antiquity positioned on the north eastern corner of the SOG. This north eastern corner extends outward in this pear shaped lake, being surrounded on three sides by land. The present day ruins of Bethsaida sit some 2km or 1.2 miles from the current lake water line, yet much nearer toward the River Jordan.

Some scholars question these ruins as being the place referred to inside the gospels as Bethsaida, due to its distance from the current water line. Assuming the present day water line of the Galilean lake is the same as that of antiquity, the reason for this distance is perfectly explainable, in the opinion of this author.

There exists an open plain sloping downward gradually from the ruins toward the present day water line. Fish need immediate processing, and have an odor. With fishermen, employed by wealthy cooperatives, moving from the water back toward the land, room was needed to facilitate the amount of work being engaged, so that town residents might avoid the odor at the same time. Smoke cured, salted, or pickled fish would have been transported back toward the quaint fishing village on the hill, then distributed back into local delis, raw good stores, and beyond into other developed areas of mercantile activity throughout the Galilean realm.

The distance from Capernaum, an ancient developed metropolis, to Bethsaida, is six miles.

Capernaum also developed from a fishing village, of a type similar to Bethsaida. When one zooms in on a map of SOG, Capernaum sits directly across from Bethsaida. Jesus and his disciples spent much of their time in the development of Capernaum, as is evident inside the gospel accounts. The distance from Capernaum to the present day Mount of Beatitudes, is only 3.7 miles or around an hour forty five minutes walk. While it is very possible Jesus could have first fed the four thousand there, then walked back down to the water, where he and his disciples loaded up into a boat, only to row back toward Bethsaida; this author would prefer to zoom in much closer to the water and its shoreline so a more detailed geographical examination might be made.

What is determined from an immediate study of the latest topographic map is the location of Capernaum in present day ruins, and the areas around it in the direction of the lake shore. In this author's humble analytical opinion it was on the open grassy areas inside what is today the *Kfar Nahum National Park*, where the first feeding of four thousand occurred. From there at the water's edge Jesus and his disciples could have easily rowed across the lake toward the northern point of the Jordan River, where upon entering the river they could have easily made their way upstream toward Bethsaida, exactly as the gospels inform us.

As Jesus traveled through the city and surrounding villages recruiting his followers, who would embrace his doctrine and its premises, he paused here on this grassy open area immediately outside of the development on the edge of what is in our own time the *Kfar Nahum National Park*. When we examine geological features of the shallow (*only 60 feet deep in the center*) lake at its northern end, we find where these features attract fish in great abundance, explaining the reasons why villages such as what eventually became Capernaum and Bethsaida developed.

The people who dwelt in these areas knew the lake, the weather patterns, and they knew how to extract fish from the lake. This was why Jesus suggested for his disciples to feed the congregation.

These locals would have possessed access to the implements, probably laying around the water's edge, for extracting these fish; such as nets of every sort, poles, sinkers, and hooks.

In the gospel account of Mark we take notice in line forty where the congregation was seated on this grass covered deserted area or plain near the water line, dividing up into 100 groups, consisting of fifty people. On this plain it would have been a simple matter to have gathered dried straw, wood fragments,<sup>45</sup> and even animal dung for the purpose of making fire, as Jesus continued to offer a morale instruction forming the foundational basis for his new revolutionary doctrine.

A few locals working from shore with gill nets could have pulled in fish with their own level of abundance, while Jesus and his closest disciples continued walking among the seated groups teaching. They could have easily sliced up the two fish into ten one inch pieces, while pulling apart the five loaves of barley bread. In the shallow water baited dip seines could have even been utilized for the purpose of extracting fish, as many in the United States use in our own time to catch blue crab, crayfish, and other fish, in coastal states such as Florida, for example.

The fish pieces may have been placed onto hooks suspended on lines, connected to cane or wooden poles, then swung into place where hungry schooling fish in the lake took the bait almost as soon as it touched the water. As more fish were extracted, other fish could have been placed on a spit by the fire edge at the center of each group, with even more bait being sliced from a percentage of the fish being caught.

In a surprisingly short amount of time, in the right place and under the proper set of conditions, five thousand people could have easily been fed by only thirty people skilled in extracting fish, using only five barley loaves and two fish broken and sliced into pieces, exactly as the gospels inform us. The remaining abundance in fish could have easily filled twelve (*bushel?*) baskets, pressed down and filled

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<sup>45</sup> The northern end of the Sea Of Galilee has a tropical climate, and has always teemed with a large variety of tropical plants such as palm, bamboo, reed, sugar cane, figs, not to mention fish, and so much more.



to overflowing, mixed in with remaining fragments of the bread; since a prevailing preference would have been for the cooked fish, as we read in line 43.

Bread could have been derived from nearby abundant grains, or an easier to prepare substitute such as wild oats or even lilies, to accompany the cooked fish. All of this was being prepared simultaneously in the camp fires of these divided groups

In the Gospel Of Luke there is a specification where a similar event occurred on a plain near Bethsaida. As we should recall from our reading in the paragraphs above, Bethsaida is positioned across the Sea Of Galilee from Capernaum, and up the Jordan River. This position would place the site far enough away from the smell of fish being processed; yet close enough to access from the water when visitors made their way up the JR, then off the river through the dock, and on into the town. The village supported itself by trading in fish, raw and processed. In Matthew we can read of four thousand people being fed by Jesus with seven loaves and two fish out on a lush grass covered plain, which is readily noticeable outside the point where the present day ruins are positioned. This plain is also part of the fertile Jordan river delta system.

Obviously Jesus must have utilized this effective physical emphasis as he spoke of having quality in a primary source of life, such as in his disciples, and having that quality multiply itself tenfold. This acknowledgment would have fit in with his command to his disciples for them to be the “salt of the earth.” These types of demonstrations would have fit in precisely with a program of speaking in parables, doing miracles, and various techniques described in gospel accounts of Jesus and his general method of instruction. There may be no doubt where this technique was utilized on many more occasions than what has been relayed back down to us inside scriptural accounts and others.

The reasons why gospel accounts omitted the part in this story concerning the fire, the nets, the poles, and the hooks, we may only surmise at this point. Maybe at the time these accounts were written down,

it was assumed readers would automatically know such detailed specifics without any of them being described.

Other possibilities are the accounts were written down some forty years after the fact. It would have been possible for the perspective status of the original account to have been elevated in the passing of time, as stories of individual deeds being passed down through the decades often do <sup>46</sup>. Again, the Apostle Paul interviewing eyewitnesses to the occasion, could have recorded this perspective stating where Jesus fed thousands with two fish and a few loaves of barley bread. The truth is he really did!

### Walking On Water

One of the most astonishing miracles recorded inside gospel scriptures is the one where Jesus is described as actually walking on the surface of the water, with the reader being left convinced the water itself gave the body of Jesus support. While we reasoned at the beginning of this work where descriptions of Jesus could either be quantified as being extraterrestrial or secular, the scriptures clearly confirm where Jesus was a human being, and not an immortal. This acknowledgment would allow us to safely conclude Jesus was definitely not extraterrestrial, so therefore he must have been mortal. He slumbered in the bow of boat during the storm on the Sea Of Galilee. Mortal bodies need rejuvenating. Thus what we are describing here inside this work is a secular account of who Jesus was, and the deeds he did.

On that note, from a perspective of physics alone, we realize that for a mortal man to walk on the literal surface of water is simply *not possible*. The surface of the water is not firm enough to support the body of a man at such narrow points as the human feet. If he could wear shoes the size of a small boat,

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<sup>46</sup> The ancient Greek myths have been analyzed as originating with local accounts of individual people who stood out in isolated communities for specific reasons. These specifics were elevated into deified status as the stories were retold over the course of time.

then enough of his body weight could be dissipated where the surface of water could support his body weight, but his ability to walk would be seriously impaired. So therefore, what else in the world could have been going on at the time to fit in with laws of physics, allowing a person to simultaneously propel himself as it is recorded in gospel accounts where Jesus did?

During the last twenty years, the Sea Of Galilee has been lower than at any other time since 1936 when the dam was built over River Jordan. Gospel accounts of Jesus meeting his disciples in small ports along the shoreline of the lake did not seem credible to researchers during the years after 1936, since water levels had risen substantially from the time of Jesus, and it was never certain as to where these ports were positioned anyway. With the onset of this twenty year drought new revelations are being made every year.

There are recent discoveries of very large man made stone mounds underneath the waters of the lake. There are also records of stone boat moors extending three to four hundred yards out. The Sea Of Galilee is not very deep, at its deepest point being only sixty feet deep. A person may walk fifty yards out from shore and only stand waist deep in water. A fishing boat loaded down, especially in ancient times, could not have made it back to shore where the fish could be processed, since its bottom would have beached.

What was needed was a system of moors where the boat anchor could have been cast while the boat paused in water deep enough to support it when loaded down, and the fish carried in hurdles by two men walking atop this moor all the way back to the shore, where it could then be processed. The most simple moor to construct would have been to pile stones out into the shallow water on which ships might be anchored over, and the surface relatively leveled by making use of flat stones so that workers could walk the fish from the parked boat/ship out onto the shore for processing.

Some of these moors barely break the surface of the water even in our own time. From as close as

thirty yards away, a person standing on one of these fixtures would appear to have been walking on the actual surface of the water. We might imagine the general conversation of people during the time referring to a person positioned on the moor as standing out on the water.

In the case of Jesus in the oldest biblical account, *Mark 6: 45-53*; as he walked onward on shore immediately outside Capernaum, across from Bethsaida, following the incident involving the loaves and the fish, the dark of night fell. While walking on the water, in the distance he made out the boat of his disciples, which was more than likely no more than a quarter mile out, at most. A storm suddenly commenced seemingly out of nowhere, blowing the boat much closer inward toward the shore, causing it to move very near the end of these stone pile docks or moors. Jesus knew that he could make it out toward the point where the boat of his disciples was floundering. He simply turned and walked out across the water on the stone dock (*and/or ice* <sup>47</sup>) as the abrupt sharp wind blew the boat of his disciples closer in toward him.

*45 And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. 46 And after he had taken leave of them, he departed into the mountain to pray. 47 And when even was come, the boat was in the midst of the sea, and he alone on the land. 48 And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: 49 but they, when they saw him walking on the sea, supposed that it was a ghost, and cried out; 50 for they all saw him, and were troubled. But he straightway spake with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the boat; and the wind ceased: and they were sore amazed in themselves; 52 for they understood not concerning the loaves, but their heart was hardened.*

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<sup>47</sup> [https://news.nationalgeographic.com/news/2006/04/0406\\_060406\\_jesus.html](https://news.nationalgeographic.com/news/2006/04/0406_060406_jesus.html)

His disciples were startled at seeing a man walking “out on the water” at night and during such horrible weather. Such a person could not be a normal person who would place himself at such great risk. Maybe he was a spirit, and not even a human in the first place! With Jesus standing there a zone of safety was revealed to them, if only they could make it there to him; although eerily enough, he was not aware of their specific presence. Finally the boat made it to the end of the moor (*or to the edge of the ice*) out at sea. They stepped out, spotting Jesus in the distance, yelling toward him. Now his disciples were more afraid for him, than he was for the boat and them.

Peter was the first to step out onto the moor and make his way toward Jesus. As he walked very cautiously on the surface of the moor, a stone shifted slowly beneath his feet (*or the ice gradually gave way*), causing him to sink gradually. Jesus moved toward him, lifting him back up into the stone surface, where then both walked together back toward the boat. As Peter and Jesus became seated inside the boat with the other disciples, the brisk but very violent storm for which the Sea Of Galilee is so famous, gradually dissipated. It is highly possible where one or more of the disciples could have joked later on, claiming where the same man who heals the sick, and turns water into wine, now walks on the surface of water, and calms storms once more again!

As time future from the event passed, the story was retold with the specific details elevated increasingly as the years transpired. More than thirty years later when the account was committed into writing, a deified version of the account was retained. As we read and ponder, other considerations of possibility must be considered. Was something else going on with this deified gospel account being retained? This subject matter shall be considered in greater depth later on in this work.

## Resurrection Of The Dead

At the time of Jesus there was much widespread belief in regard to the ability of great men to accomplish wonderful things. Some of these accomplishments include an ability of a person to raise the dead. In medical terms, the phrase “*dead*” means to be permanently unconscious, where the brain ceases in all activity, as does the function of all internal body organs. A person laying in such a state for an extended period of time would be *impossible* for mortal man to resurrect. The scriptures mention in a number of places where Jesus Christ was definitely *a mortal being*, rather than an immortal. Therefore the ability to raise the dead from our present day perspective on what it means to be dead, would be *an impossibility* today, or in any past age.

Therefore we must conclude emphatically where *Jesus did not raise the dead*, as we understand the word “*dead*” to mean. At the same time, we must always comprehend where Jesus, nor his disciples on any level, *bore any intention of being deceptive*. Jesus only raised the inanimate person back to their feet, when all others had failed to do so. Jesus made this accomplishment due to a perception of his status and an assumption of his abilities in the minds of the people who surrounded him at the time, in an identical manner as the Catholic Pope still does in our own time <sup>48</sup>. After all, Jesus was the true legitimate Templar High Priest in the minds of the indigenous masses, who was usurped from his rightful position by alien foreigners.

This author's own grandfather told a true tale of horror serving to offer illustration to the fact of how this term, “*dead*,” may be misunderstood, even as late in time as the 1920's, much less during the time of Christ. The man who told grandfather this tale was an admitted *career* grave robber, who habitually and covertly attended funerals in the 1920's, seeking to case out jewelry on bodies of the local wealthy elites.

A couple of nights later this man would break into a recently buried sarcophagus to steal the jewelry

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<sup>48</sup> [http://amazingdiscoveries.org/R-Pope\\_Rome\\_blasphemy\\_power\\_Jesus](http://amazingdiscoveries.org/R-Pope_Rome_blasphemy_power_Jesus)

from the corpse laying motionless inside. This jewelry, at times even including expensive dresses and suites, he sold at a variety of second hand shops in the surrounding town near where he lived, or at others in his general area. If the take was really valuable, he would go to another town several miles downriver from where the event took place, or even into the adjacent state when he had other matters to attend. Doing so tended to limit any possibilities for these recently buried valuables being recognized, and him being rendered into the status of villain when they were.

According to grandfather's telling, the event changing this grave robber forever was stranger than fiction, but I fear more commonplace at the time than we, of our own day, may ever know. An unsettling fact is that such a *scenario may even still occur in our own time.* <sup>49</sup>

The grave robber claimed there was once a rather stout lady who recently died a couple of days prior to the event. This lady was known for having a wealthy family, adoring her very much. For that reason she was buried with six or eight of her favorite pearl necklaces, and a left hand filled with golden rings bearing rather large diamond stones.

The second midnight following the burial, this thief made his calculated strike. The intent was to do so not only before the corpse began to putrefy to a very distinct degree, but also before the freshly turned earth healed up enough where a second entry would have been readily noticeable. After much muffled labor, the desperate thief heaved one end of the coffin up onto the surface of ground. A kerosene lantern shaded by a coffee can with both ends open, and a three inch by one inch wide trim, directed the light toward him and his job at hand, from the edge of the opened hole. If I recall grandfather's telling right after so many long years, this event occurred during a crisp midnight in late fall, possibly the latter part of October or early November.

Carefully he took his crowbar and twisted open the steel lid of the coffin at the edge. Having an

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<sup>49</sup> <https://www.theguardian.com/commentisfree/2014/nov/14/waking-morgue-death-janina-kolkiewicz>

actual sarcophagus to encase the buried coffin was not required in those days. There he saw the woman with an emotionless face of stone laying before him in the flickering light of the lantern, her ring covered left hand comfortably over her right, both neatly resting atop her bosom. Quickly he attempted to wrest the rings from her fingers, but could not do so because of the swelling. He responded by pulling his military side knife, then cutting the lady's left ring finger from her hand in a single slice; whereupon she snatched her hand backward, her face suddenly wincing in extreme pain! Obviously this woman *was not* dead.

Suddenly the thief's heart dropped into his boots. Instantly he fell upon one knee, begging the lady to forgive him for cutting her finger off, for the purpose of stealing her rings. He arose to assist her in sitting up, with her request that he do so. The lady said that while she was in great pain, she in fact greatly thanked him for what he had done; and if he would only be kind enough to help her get out of that box, stop the bleeding, and help her get back home, she would promise to keep the occasion a secret until the day she really was dead. He helped the lady back home, found some blood stop powder used for livestock and sealed up her bleeding, then vowed from the bottom of his heart he would give up his grave robbing career for life, and attend church regularly.

According to what my grandfather informed me, this thief did exactly that, and later on became a trusted member of the local baptist church. Grandfather had also personally known the lady with the missing left hand ring finger, so her absent finger could validate the story told to him by this ex grave robber, who died himself ten years or so later. The lady never told a soul about the incident, refusing to tell even her closest relations how it was she came back from the grave to live again. She was said to have absolutely refused to explain the reason for her missing finger. We may only imagine the stories her family rehearsed among themselves for the purpose of giving explanation to this astonishing tale. There may be no doubt where certain aspects of at least a few of these stories bore supernatural



elements as they were being retold in later years.

The point in this true story being relayed above back to the reader, is to give realization that only in the not so distant past a deep lack of consciousness was often mistaken for death,<sup>50</sup>, probably many more times than we may ever know. Jesus was trained as a sage priest to perform the art of healing during the missing 18-27 years of his 33 year life. He may have realized the true depth of the situation, and saw where he could make the difference between a body lying motionless soon to be buried; and a person in need of a second chance at life, and where the act of granting this need would give fulfillment to an instructional objective. The broadly understood definition of the phrase “*dead*” back during the Second Temple Era, may have included a general conceptualization of the possibility for being raised back onto one's feet. Maybe this possibility for what was understood in the distant past as a “*temporary death*” was the source for what was later comprehended as being a midway point between the dead and the living.

In *Mark 5:21-33*, the oldest gospel account in our present possession, we read the scriptures as such;

*21 When Jesus had again crossed over by boat to the other side of the lake (Sea Of Galilee) , a large crowd gathered around him while he was by the lake. 22 Then one of the synagogue leaders, named Jairus, came, and when he saw Jesus, he fell at his feet. 23 He pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” 24 So Jesus went with him.*

We read where in Capernaum Jesus stepped up into the edge of town from rowing across the lake, a large crowd gathered around him. A chief leader in the synagogue named Jairus came by, falling at Jesus' feet, then asking if he would place his hands on this young girl in dire straits, so that she would heal. The defining words are found in verse 23. Here was a chance to make appeal to a wealthy elitist

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<sup>50</sup> <http://www.sfgate.com/health/article/When-the-Living-Appear-Dead-Medical-workers-can-2958648.php>

in the community, a chief leader in the religious heart of a thriving town, and simultaneously gain leverage for converting new members into the cultist sect dedicated to his doctrine.

The little girl is not dead, she is only *dying*, in the opinion of the observers, including her own father. Luke gives a similar account. Only Matthew states where the girl was “*dead*,” in finality. Jesus was a sage priest in training for High Priest. Knowing how to heal would have been part of his early training, and an already long time practice by the dawn of his thirtieth year.

*35 While Jesus was still speaking, some people came from the house of Jairus, the synagogue leader. “Your daughter is dead,” they said. “Why bother the teacher anymore?” 36 Overhearing what they said, Jesus told him, “Don’t be afraid; just believe.”*

*37 He did not let anyone follow him except Peter, James and John the brother of James. 38 When they came to the home of the synagogue leader, Jesus saw a commotion, with people crying and wailing loudly. 39 He went in and said to them, “Why all this commotion and wailing? The child is not dead, but only asleep.” 40 But they laughed at him.*

When we read line 35 we are compelled to ask the obvious question; was the girl clinically dead, as we comprehend the term “*dead*”? In line 39 we find the answer to that question when Jesus replies in his own words by announcing that she is only sleeping. This statement of Jesus supports two out of three gospel writers who stated where the girl was only dying, implying that she was not yet dead.

As we have stated in lines above, there are certain diseases or situations giving an appearance of death. From practice Jesus must have known the specific details to look for, having learned them during his apprenticeship from seasoned experts. The mourners laughed at him in their ignorance of the situation at hand. In truth, all they could have done is simply allow the little girl to lay there until she was clinically dead, as we today understand the term. Any alternative possibility lay far beyond their comprehension.

*After he put them all out, he took the child's father and mother and the disciples who were with him, and went in where the child was. 41 He took her by the hand and said to her, "Talitha koum!" (which means "Little girl, I say to you, get up!"). 42 Immediately the girl stood up and began to walk around (she was twelve years old). At this they were completely astonished. 43 He gave strict orders not to let anyone know about this, and told them to give her something to eat.*

Inside the paragraph above he takes only his chosen three disciples, and the child's parents, while sending everyone else (*the doubters and possible detractors*) away. He grabbed the little girl by the hand and told her very firmly to get up. She immediately stood up and began walking around. All who were with him were amazed, since they were not aware of his intensive, specialized training. He ordered them not to inform anyone of this matter, (*since neighbors might label him as a sorcerer*) and to give the girl something to eat (*she had been unconscious for an extended period of time*).

As intimated early on, all indications from scriptural accounts themselves are that *the girl was not clinically dead*, but only deeply unconscious from what appears to have been some sort of disease, since we are not given indication of an accident. Jesus possessed enough medical knowledge to know that the child needed food due to her specific situation. Maybe she had been unconscious for several days, and naturally would have not eaten. The gospel accounts remain silent on the issue.

The question reverberating throughout this work is not one regarding the actuality of Jesus Christ and the events of his life, but one relating to *the angle of perspective on him, the person, the people immediately surrounding him, and the events of his life*. Was the angle of perspective on these events held by the people who surrounded Christ, the same as the one passed back down to us? Furthermore, if not, then did Christ himself even intend for the angle of perspective that we now hold, to be given consideration?

There are two additional accounts of people being raised from the dead by Jesus The Nazarene,

inside the gospels of Luke and John. These two gospels were written sometime between the years 80 and 110 A.D. , some fifty to seventy seven years after the crucifixion of Jesus. The gospel of Mark was written between the years of 60 to 70 A.D., 27 to forty years after the death of Jesus, and considered to be the most reliable from the fact, having a noticeably much less uplift in the glorification of deeds attributable to Jesus.

For reasons listed above, the primary gospel held into focus inside this work will be the Gospel Of Mark. Readers need not misinterpret the author as declaring the other Gospels as being inaccurate or misleading; but instead as declaring the gospel accounts to be records of very valid events occurring during the lifetime of Jesus, yet presented in the passing of time with more drama and deification than the actual event held on the day it transpired.

For purposes of simplification, a man known as Lazarus in the gospel of Luke, assumed a state due to the effects of sickness or injury (*we are not told which*), appearing as natural death to all observers; and may have been labeled “death” by well informed or educated onlookers of the village, even if they knew he was actually alive, but beyond their ability to revive. We find indications of such possibility when we examine written accounts where Jesus referred to these dead persons as “*sleeping*.” We see this inside the account from Mark above when Jesus verbally describes the little girl as “*sleeping*,” yet endures mockery from the ignorant townsmen without, for doing so.

From the record alone we may observe where Jesus knew something at a casual glance the others did not. The town of Bethsaida was supported by fishing primarily. More than likely the only persons who would have been educated in matters of medicine to any heavy degree, would have been found inside the local synagogue, or connected with the synagogue indirectly. The townspeople had no idea as to what signs of life existed for them to notice. To them, the state of Lazarus appeared as natural death, especially when it endured for four days. They simply called the shots as they appeared, laughing at

Jesus; who had without question, been educated in matters of medicine among many others, during his apprenticeship for priest and High Priest in the de facto primary temple complex, or some similar scholarly center for educating priests and temple scribes.

### Reasons For Approach By So Many Proletariat

It may well have been possible that an educational complex for a sectarian priesthood existed in the city of Cana, only seven miles from Nazareth, the city/village where Jesus was raised up, if not in the synagogue at Sepphoris underneath covert circumstances.. We arrive at such a conclusion from a record made by Josephus, the first century historian, of priests fleeing Roman wrath during the temple destruction of 70 A.D., and residing in Cana for the purpose of continuing their practice and general function in seclusion. The year 70 A.D. was only forty years from the date of Jesus' death. From the record alone we may conclude where some sort of tradition was already well established among the class of primary temple priests in Jerusalem.

According to Josephus the nearby area of Mount Carmel was also a center of great sectarian importance. It is also possible this place could have been a primary temple in de facto, as well as being a center for ritual practice and scholastic study. Until some long secluded, forgotten, well preserved record is discovered, we know very little of the sectarian activity in this area of Galilee, or the activity of sectarians during the Second Temple era in general. One day in the future some new discovery inside the ancient boundaries of Galilee may shed an entirely revealing light on both the person, and the figure long revered as Jesus Christ.

Was Jesus inside this sectarian facility fully functioning as a chief priest in training for being High Priest, when the event of the wedding at Cana occurred? This position would explain reasons why

Jesus The Nazarene held such reverence among so many people, to include his own mother, especially after his thirtieth year. We now have an idea in conjunction with the other possibilities already mentioned, as to why his mother approached *him, and no one else*, when the wedding wine ran out. A priest cannot assume the position of High Priest until his thirtieth year, and he was only three years in approximation from assuming this cherished position.

Was this position of sectarian chief priest in training, who bore all of the patrimonial qualifications for not only High Priest, but King over his entire demographic, the true reason why so many people flocked to him for medical treatment in these small fishing villages of Galilee? Was this attraction among the outlying Jewish population due to the fact of him being rejected by Temple authorities in Jerusalem, who were perceived as being illegitimate, as authority is assigned according to Judaic law? Did those who rejected the doctrine of Jesus do so out of fear, since by accepting him their actions would voice their rejection of the authority in power? Did those who rejected Jesus do so out of what they observed in the personality of Jesus, the secular man?

Because of these special traits of inheritance, his selection from among all others by the hand of Almighty God himself, with evidence due to the very fact of his successful birth; was he qualified for the title "*Son Of God*" in the minds of his doctrinal converts, because of these facts?. Does this psychological phenomenon of at least a growing branch of the orthodox indigenous Jews during the latter Second Temple era, coupled with a far ranging sense of desperation; serve to explain the magnetism Jesus possessed at the time, and reasons why so many of the proletariat flocked at his feet during times of distress?

Would this reason of being legitimate King, High Priest, savior of Judaism and the orthodox Jewish culture in the minds of desperate proletariat masses, explain reasons why Jesus was approached and

invited repetitively to act as healer <sup>51</sup>, exorcist <sup>52</sup>, savior of mortal souls, and sought out for wise council on so many occasions by a wide variation of people from a menagerie of places throughout Galilee and Judea? In a majority of incidences the success of Jesus in these requested endeavors was assumed without question because of a status he alone held <sup>53</sup> and no others, to a point where the mind activated the healing process in his believers on a moment's notice. Would this phenomenon explain why gospel writers described so many examples from such an angle of deified glorification?

Could this perception validate the perspective taken by gospel authors themselves in regard to the figure, Jesus Christ, the mortal man? Is it possible something else was going on here with the gospel writers as we have already discussed, and will do so farther in the section regarding the Apostle Paul? Application of logic and passage of time will certainly reveal all possibilities for due consideration.

### Teaching In Parables

Any person who has read the gospel accounts with any depth of thought immediately recognizes the instructional technique of Jesus as one involving the use of narrative displaying a universal truth. As Jesus proceeded to teach in this tradition, he also engaged in numerous works serving to give emphasis to his instructional convictions, setting him apart from the average instructor. With the practical logic platform established forming a basis for his doctrine, the natural response for those surrounding him

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<sup>51</sup> <https://www.usatoday.com/story/news/inspiration-nation/2015/09/23/inspiration-nation-pope-holds-baby/72671356/>

<sup>52</sup> <http://www.fggam.org/2014/11/pope-francis-declares-support-exorcisms/>

<sup>53</sup> Papal infallibility is a dogma of the Catholic Church stating that, in virtue of the promise of Jesus to Peter, the Pope is preserved from the possibility of error "when, in the exercise of his office as shepherd and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith or morals to be held by the whole Church.

The question arising instantaneously is one of; *where did the Pope get his authority from?* Was it from somewhere in the beyond? Or was it from the organization of men? We had no universal announcement of the fact if it originates from beyond, but we certainly did from the organization of men. Therefore we may determine from sheer logic alone where the Pope was handed this authority he is in possession of by his surrounding men, with this authority to accomplish the magnificent being assumed by many among the proletariat.

who were investigating was for them to make a full embrace, since power of logic commanded for them to do so.

The heritage of Jesus in company with his “*divine*” conception established him as a woman born, mortal Son Of God. Those who unquestionably embraced the logical conviction in his doctrine, now entered a state of being referred to in the gospel accounts as “*The Kingdom Of God,*” where all corruption would cease to exist, which he, the mortal Son Of God, was ushering into existence.

To repeat, the inference here is not that Jesus, his disciples, or the cultist movement at large over which he presided, intended to deceive the proletariat; but where the angle of perspective taken by the followers of Jesus and the people surrounding him in general, *fully embraced his claims* and the validity of his works on the level they occurred. He truly did heal the sick, cast out demons, and raise the dead, by merely praying and speaking commands. His status of inheritance, his “divine” birth, his position of being legitimate king of patriarch Jacob's offspring, legitimate High Priest of the primary temple in Jerusalem, and the individual who would simultaneously resurrect the line of Judah and the House Of Jessie; all rendered him in contention for being the long prophesied anointed one, destined to lead his people into a new Golden Age of existence.

When we couple these realities with a general sense of desperation among the masses, we might visualize where Jesus The Nazarene would have been a last hope for a restoration of indigenous authority, even if it was a long shot. Most certainly if any person on earth ever could do all of these wonderful works, it had to be Jesus, the Nazarene.

The proper Webster definition of a parable is; *a short simple narrative tale that illustrates a universal truth.* This definition goes on to state that the parable; *outlines a setting, describes an action, and reveals the resulting negative or positive consequences.* At times it *might be* distinguished from allegory and the prologue, or other narrative types.



The truly defining characteristic of a parable is *the presence of a sub-text suggesting how a person should behave or what he should believe*. Parables frequently use metaphorical language, as they provide guidance and suggestions for proper conduct in one's life, allowing people to discuss difficult, complex ideas, in an atmosphere of accommodating comfort and ease.

*And he said to them, "To you has been given the secret of the kingdom of God, but for those outside, everything comes in parables; in order that 'they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven.'"* Mark 4:11-12.

Jesus states as he speaks to his disciples, his immediate ones being those who advanced farthest in their embrace of the cultist doctrine, where the secret concealed in one's full embrace of the dogma was revealed to them. Those who had yet to make this full embrace would be compelled to investigate as they listen to the parable, yet fail to comprehend what they discover. Was the design of the parable intended for those who questioned to fail? Listeners are to establish their complete loyalty to this precept on blind faith alone, evidently, as they investigate the message for its covert meaning.

Are we to interpret the last line as stating that if listeners knew the real truth they could turn from the doctrine, and still be forgiven? Was this *perplexing* "*secret*" mentioned in the gospel of Mark, the same theme being revealed inside this work before you now? These are all multi-sided questions with answers born from a variety of perceptions, with none, unfortunately, being conclusive.

Was the suggestion in the previous question not intending to implicate Christ as a master deceiver, but one of Christ simply stating he was completely aware of the hard reality in what was going on inside his movement? The round of possibilities are exciting, but certainly do not end there.

Apparently recruits into the doctrine of the movement would either conclusively embrace the dogmatic sophist claims wholeheartedly and without question, or be locked out, only to remain in the world of darkness outside for infinity, of those who made the blind embrace. When Jesus achieved the

apex of his secular rule on earth as undeniable King of his entire demographic, and was anointed as legitimate High Priest without error or question, what were his policies of planned action upon obtaining that pinnacle of authority? How are we to quantify statements directed at those who reject the dogmatic platform of Jesus, such as *“trampled asunder,” “cast into the outer void,” “in danger of eternal fire ?”* Did Jesus intend to purge those from the territory who rejected this new principle, when the day finally arrived where his new doctrine merged with the already ancient philosophic creed of Judaism?

*“Just as weeds are gathered up and burned in the fire, so will it happen at the end of this world. The Son of Man will send out his angels and they will uproot from the kingdom everything that is spoiling it, and all those who live in defiance of its laws, and will throw them into the blazing furnace, where there will be tears and bitter regret.”* Matthew 13:24-33.

Does the phrase, *“this world,”* mean the doctrine of Judaism at the time of Jesus, referring to the day when it would be absorbed by the new cultist creed of Jesus, The Nazarene? Was the statement, *“The Son Of Man”* used by Jesus in reference to himself as being a mortal born from *“divinity,”* and his assumption of authority on earth? The terminology of his *“angels”* might be articulated as being his most dedicated followers. Does the expression *“uproot from the kingdom”* describe a planned persecution of all opposition upon him achieving this apex of mortal authority? Does the comment *“everything that is spoiling it, and all of those who live in defiance of its laws”* inform us of specifically *who* it was to be held at the top of the target list? Does the assertion *“and will throw them into the blazing furnace”* inform us of specifically *how* he intended to purge his land of these undesirables? Was Jesus Christ planning a persecution and consequential liquidation, or purge by fire of any who should reject his doctrine, once he assumed the apex throne of power? What other world leaders may have been influenced over the ages by this line of comprehension?

If we could prove such conclusions to these questions without exemption, how would that transform

mass conviction for the doctrine of Christianity, as we presently know it? Would this newly proven fact even make a noticeable universal difference?

We shall end this section with the question ringing throughout this entire work. Did Jesus Christ himself even intend for us of our day to have the perception of him, his deeds, and his life on earth that we do? If hard proof ever is discovered, will church officials allow the proletariat to know? A much more inviting question to ask is, does the largest established universal Christian church actually possess this revelation of the truth in the form of a long since discovered document artifact, and have its own plans for the future of mankind derived from that account, via a merger with an impending ubiquitous authoritative realm? Such possibilities are as disturbing as they are horrifying to consider.

### The Confession Of Peter

In *Mark 8:27*, we read an account of a statement, or a proclamation heralding a climatic event. As we stated in corroboration with the general format and theme of this work; being that *Jesus Christ was groomed for the position he held inside this sectarian splinter group* over which he presided as superior philosopher; the conception of Jesus Christ, the grooming, him entering a top school for the priesthood at age 12, then entering the priesthood by age twenty, and the ten year period of training, *was all orchestrated and organized from the very first night virgin Mary spent with Zechariah.*

The sectarian leadership before the time of John The Baptist or Jesus Christ knew the heritage of both. They knew Jesus Christ was qualified for being crowned King of the indigenous population, the legitimate king of the Promised Land. In the same motion he would be crowned as the legitimate High Priest, and in the process restore not only the line of David, but the House Of Jesse. In other words, the indigenous rule of the heritage landscape would be fully restored from every perspective.

It had been determined before Jesus was even conceived that violence was not the answer for achieving a restoration of the old Promised Land tract and the heritage doctrine of its indigenous people. The matter was first one of answering a question of specifically where the indigenous people had gone so terribly wrong. The determination was where the fallacy occurred when they held into disregard the already ancient laws of exclusion, in regard to relationships and intermarriage with foreign populations.

By embracing alien blood into the brood of the indigenous, not only did this blood stand outside the realm of sanctified blessing, this forbidden merger invited negative influences of foreign doctrine. In the end, the destiny of the indigenous population would be to not only lose their heritage of land and blood, but also to lose their already ancient doctrine.

As their doctrine was perverted according to these negative alien influences, so would the direction of their religious order be destined to shift. The gods of foreigners would receive a dedicated homage from the quasi-heritage population, with their children being brought up inside this new order of conviction. The end results would always be the same. *The people would not only lose their patrimonial heritage, but their heritage land, their philosophical doctrine, and their order of religion; until one day in some dismal future, they, as distinct people, would simply cease to exist.* Some sort of action must be taken for them to prevent this horrible travesty from occurring to a much greater degree than it already had.

Ever since the days of Jacob, if not even Melchizedek and Abraham, there was the tradition of an anointed one emanating among them. In the earliest days the angle of perception appears to have been one of this dynamic individual descending from beyond; an aurora enveloped *being of light* if you will, who was in possession of extraordinary abilities, and would lead the indigenous people and their divinely allotted nation into this new Golden Age of domination inside their own territorial realm. It

was only a question of “when” to their demographic, not “if.”

The past five hundred and fifty years was a time of great desperation, since they lost primary rule of their land, not to mention the heritage boundaries of their divinely allotted land. There were times of great elation and prosperity with the generous blessings they received during the days of Persian rule. In fact, they had even gone so far as to give the Persian King, Cyrus, the cherished title of “*Messiah*.” *Unfortunately* his blessings only endured for two hundred years.

The Greeks conquered the Persians, and in so doing, they inherited the Promised Land, the culture, and its people. Greek rule had not been that bad initially for 150 years. The Greeks were fairly tolerant of differences and their culture was one of creativity and intellectualism. When they chose to avoid conflict with their Greek neighbors in charge to the south, the Ptolemies, by refusing to assist Antioch, the Seleucid ruler in Syria, to the north, things suddenly turned for the worst. Antioch struck hard and insulted them where it hurt the most, inside the chief house of their religion.

This negative action of Antioch motivated a violent mutinous response from the indigenous people, granting them primary, though subordinate rule by the family line of Maccabees known as the Hasmonean Dynasty. This heritage rule initiated in the proper direction, but all too soon was given into the same corrupting weaknesses of embracing outside influences, primarily through intermarriage with Seleucid Greeks. Family connections allowed granting of status positions to these half-breeds, if you will, into this Hasmonean royal family. Now the greatest threats stood at their front door.

The greatest force of foreigners conquered at first by subduing the Seleucid and Ptolemaic Greeks by 63 B.C.. They tended to prefer administrative rule, but also ruled by establishing proxy puppets in critical areas, such as governorship of the land and in positions of chief priests, and High Priest inside the primary temple complex in Jerusalem. Now these foreigners were invading without firing a single shot, and holding more negative influence than any other foreigners in the past. This group of overlords

originated in the city of far away Rome, and had no mercy when they felt the need to hold such feelings into disregard. They were also extremely well organized, to a point where rebellion only ended in dismal failure, and enslavement for the local population. Efforts spent in the direction of rebellion and the risks taken, were only dismal exercises in gross futility.

There were also other developments in the negative direction for the indigenous people of the province, referred to by the Romans as Palestine. The half-breed Herodians observed the opportunity for berthing their own dynastic rule. They struck hard, and with Roman assistance, had smashed the power of the Hasmonean Dynasty in 37 A.D. . The Romans simply handed all authority of leadership over to them, whom they felt could be trusted to the fullest for serving the interests of Rome. The iron grip of this foreign overlord was now tighter than any ever before.

The indigenous people presently lost complete rule of their land, heritage, and their religious organization; since chief priests and in particular the High Priest himself, were appointed through this Herodian proxy. Chief of this half-breed Herodian Dynasty, Herod The Great himself, was officially declared *King Of The Jews* by these Roman aliens. Neither the priests, the High Priest, nor the rightful king had been selected according to the Judaic methodology of doing so by patrimonial heritage, or a random selection by drawing lots. What an insult to all the doctrine of Judaism had ever stood for, not to mention the indigenous people themselves. If this long prophesied Messiah from beyond or among the people was ever going to manifest, it simply must be now, or never.

Maybe it was up to them to initiate the emanation of this anointed one, they surely must have reasoned. The search was indeed a long one, but one of the splinters from the primary temple complex who ardently disagreed with Herodian rule and position of authority, not to mention the illegitimate High Priest; had found a family in possession of the heritage demanded by declaration of tradition and prophecy for manifesting this long awaited leader, who would restore rule of their heritage land and

preserve their heritage traditions for all eternity.

The entire process was orchestrated by this yet to be known Templar sect. The great motion all commenced with was a union of the proper male and female in a conception event, a grooming of the child from day one, and the 18-27 year period of training to include an apprenticeship, then finally being inducted into the priesthood by age twenty. Jesus recruited his following from among proletariat masses, focusing on important dignitaries in areas outside of Jerusalem, primarily. He demonstrated his splendid proficiency in his gifted abilities to manifest a positive perception of his movement.

At age thirty he would be inducted as legitimate High Priest inside a de facto primary Temple complex yet to be revealed. In this author's deductive opinion, this existing model of the primary temple may well have been located in some subterranean limestone cavern of Mount Carmel. As he was embraced, his duty assigned by heritage and the cultist high command would be to seize legitimate authority from the Temple in Jerusalem, which could all be accomplished via a majority vote or a vocalized unanimous agreement, rather than by force.

There was a great risk, however, in any attempt to seize this cherished authority. The risk would come from both the illegitimate appointed High Priest, the invalid Herodian Roman proxy, and the alien Roman government. Secret converts into the doctrine of Jesus standing inside the primary temple complex itself, had given him due warning through a series of covert messengers. The term, *angel*, could have quite possibly been a euphemistic veiled title for these clandestine messengers during the later Second Temple era. Any attempt to subvert authority inside the primary Temple complex in Jerusalem, should it fail, would end in ultimate disaster; with the leader in chief, Jesus Christ himself, suffering the agony and humiliation of public crucifixion, while the other accomplices in company with his entire line of converts, are likewise being sought out for execution. Jesus Christ was well aware of the fearsome hornets nest he was walking into.

On the other hand, there was that shot-in-the-dark chance he would succeed. He would be voted in as the legal High Priest, and in the same motion be crowned legitimate *King Of The Jews*, as well as restoring the line of David and the House Of Jesse. Upon his winning this double crown, the Kingdom Of God would then manifest on secular earth among its doctrinal converts. There are even appearances where his magisterial intentions were to purge his realm of rule from those who rejected his special brand of doctrine, by use of persecution, condemnation via his own form of inquisition based on the laws of his special doctrine, and death by fire. The end result would be where his doctrine would dominate totally, enduring for infinity.

While all odds for success were stacked high against him, he had no choice but to take the risk. He witnessed Roman crucifixion first hand throughout his life, as they were displayed on hill tops near roadways going into Jerusalem, and other adjacent towns. He naturally winced at the thought, but then, what a greater way of prophets and philosophers to seal their convictions among the masses for all eternity, than sacrifice their mortal lives in the name of their own doctrinal dogma. The direction of his entire life motivated him to take this greatly astounding chance. Surely there was no turning back simply because of negative possibilities. As leader in his specific branch of the cult, his point of directed focus would be on the positive goal of success, not any negative potentials for failure, and the looming fact of all odds in his success being stacked so heavily against him.

In *Mark 8:27-30* we may read of the account. In order to secure his potential for success, he had to veil his identity from all but his most trusted students, James, his own brother, John, and of course, Peter. Simon Peter seems to have been among the most dedicated and convinced, but certainly the feeling peculates back to readers where all, even among his own family and general following, were not convinced of his intellectual validity. We may garnish details inside an account of Mark.

*27 Jesus and his disciples went on to the villages around Caesarea Philippi. On the way he asked*



*them, “Who do people say I am?”*

*28 They replied, “Some say John the Baptist; others say Elijah; and still others, one of the prophets.”*

*29 “But what about you?” he asked. “Who do you say I am?”*

*Peter answered, “You are the Messiah.”*

*30 Jesus warned them not to tell anyone about him.*

“Who do the people in the surrounding towns going about their daily lives, say that I am?,” he asked his closest disciples.

“Some of them think you are John The Baptist, while others think Elijah, and still others, one of the prophets from old,” they replied.

“But who do you, my closest students, say I am?,” he asked his disciples on this defining moment.

“Oh, well you are the long awaited Messiah,” all three exclaimed back to him.

Out of the possibility of inviting trouble before the attempt at sealing his destiny was made, he warned them not to speak of this matter to anyone. The word “anyone” also applied to other fellow disciples, we would naturally assume in our reading comprehension of the text. Time was drawing nigh for his astounding emergence onto the scene for the purpose of assuming his rightful seat in authority.

### The Transfiguration

The distance of Mount Tabor to Nazareth, Israel, is only 17.5 Km or 10 miles eastward. The ancient site of Qana is approximately nine miles north of Nazareth. This would render the site of Qana no more than 18 miles from Mount Tabor, with Nazareth at an approximate center of the two. We are also aware from the writings of first century historian, Josephus, that Qana was a center of activity for a Templar priestly class from Jerusalem by 70 A.D.; strongly suggesting an existence of a well developed

alternative activity tradition in Cana, reaching backward only 40 years to the time of Christ, and possibly even much farther backward into the time of the Hasmonean Dynasty.

It is quite possible the Hasmoneans also sought refuge in Cana during the Herodian conquest, and continued on in their status positions inside this alternative temple complex area. Maybe the grandparents and parents of John and Jesus were part of this original sectarian gathering. Their parents only carried on with the tradition, as they themselves would.

It may well have been inside this subterranean complex where Jesus Christ made his announcement of achieving the position of legitimate High Priest, while receiving some version of a crown in a de facto coronation ceremony. Here he may also have been hailed as legitimate King Of The Jews by his immediate disciples, his new converts, and many allies in the surrounding community. He may well have been publicly endorsed among his followers as being the long awaited Messiah, in an astounding ceremony of induction recorded in some well preserved parchment document, rolled and neatly packed up airtight in some long forgotten, wax sealed amphorae; then ceremoniously buried, having yet to be discovered.

He and his three closest students to his revolutionary doctrine; Peter, James, and John, hopped donkeys and rode the 18 mile journey from the site in Cana to Mount Tabor, in five or six hours. These four ascended the sacred mountain in the darkness of night, where they might stand closer to the supreme God Of Heaven, chanting meditations among themselves, praying, and consuming sacred bread or imbibing some unknown sacred drink. While in secluded company, the four sought revelations from the Supreme One, where he favored their decision to make this astonishing announcement. Jesus also needed conviction from above where it was time for him to make this long endeavored move into Jerusalem for a purpose of seizing his rightful patrimonial position of authority from a dual seat of power. Only he, Jesus The Nazarene, bore the prophesied patrimonial qualifications for both coveted

positions, and no one else, from anywhere.

As the four sat on the mountain top, with Jesus Christ in the center of a sacred triangle representing their inherited tract of land, an astonishing development occurred. We may read about it in *Mark 9:2-8*, Luke and Matthew.

*After six days Jesus took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. 3 His clothes became dazzling white, whiter than anyone in the world could bleach them. 4 And there appeared before them Elijah and Moses, who were talking with Jesus.*

*5 Peter said to Jesus, "Rabbi, it is good for us to be here. Let us put up three shelters—one for you, one for Moses and one for Elijah." 6 (He did not know what to say, they were so frightened.)*

*7 Then a cloud appeared and covered them, and a voice came from the cloud: "This is my Son, whom I love. Listen to him!"*

*8 Suddenly, when they looked around, they no longer saw anyone with them except Jesus.*

### The Ministry Of Greatest Intensity

After Jesus was officially crowned High Priest in de facto by the Templar priests in allegiance with the sectarian doctrine he presided over, it was time for him to make the announcement to his nine closest students, his many recruited followers, and across the entire indigenous heritage landscape.

The chief base of his following was centered in the province of Galilee, around the Sea Of Galilee and the Dead Sea, and the areas immediately outside of Jerusalem. Inside the temple complex itself, many strongly disagreed with the Herodian illegitimate rule, and the Roman governor's appointment of the High Priest; since rulers and High Priests who are appointed by foreigners, run contrary to the

ancient orthodox Jewish tradition of having rulers and High Priests appointed by lineage, or by a drawing of lots from among families closest to the possibility of having a direct issue qualified to hold the positions. There were numerous attempts of the orthodox to regain their proper authority, but all other attempts were based on violence, losing any potential for stealth in the process, while eventually ending in dismal bloody failure.

We may read of the outreach embrace only inside Luke's Gospel, written between 80-110 A.D. , and no other. Was he reading from notes taken during the time of the event? Or was the author of Luke's Gospel embellishing the account in an attempt at garnishing an embrace from among the general populace for the emerging Christian church, as he made his specific appeal in the name of a single sectarian fragment from the original cultist following of Christ? The descriptive words of Luke 10 read as such;

And after these things, the Lord (*Jesus Christ*) did appoint also other *seventy*, and sent them by twos before his face, *to every city and place whither he himself was about to come*, then said he unto them, *'The harvest indeed is abundant, but the workmen few; beseech ye then the Lord of the harvest, that He may put forth workmen to His harvest.*

*' Go away; lo, I send you forth as lambs in the midst of wolves; carry no bag, no scrip, nor sandals; and salute no one on the way; and into whatever house ye do enter, first say, Peace to this house; and if indeed there may be there the son of peace, rest on it shall your peace; and if not so, upon you it shall turn back. 'And in that house remain, eating and drinking the things they have, for worthy the workman of his hire; go not from house to house, and into whatever city ye enter, and they may receive you, eat the things set before you, and heal the ailing in it, and say to them, The reign of God hath come nigh to you.*

Jesus Christ instructs his seventy hand picked disciples to venture into the many cities and towns

instructing the people there that the day of the lord is upon them. Was the phrase “*peace to this house,*” a code phrase for these converts to discover other doctrinaire loyalists who were acting as assistants on a type of previously established underground network? Might his specific approach be a way to disseminate loyalists from potential adversaries?

Then he goes on to say that for those cities who renounce his disciples/students and reject their message, the fate for them shall be greater than the one was for Sodom, which was destroyed by fire. What was going on here? Was this a veiled warning from Christ, revealing a covert plan to eliminate all opposition to his doctrine, upon him attaining the throne? Once all citizens of the town were determined as being adversaries, did Jesus The Nazarene intend on burning the town and massacring its residents upon achieving supreme authority? As we alluded to earlier, was his secret plan upon ascending into the throne to sentence all those rejecting his doctrine to death, by fire? We may read more of his future plan here in Luke 10.

*“and I say to you, that for Sodom on that day it shall be more tolerable than for that city. `Woe to thee, Chorazin; woe to thee, Bethsaida; for if in Tyre and Sidon had been done the mighty works that were done in you, long ago, sitting in sackcloth and ashes, they had reformed; but for Tyre and Sidon it shall be more tolerable in the judgment than for you. `And thou, Capernaum, which unto the heaven wast exalted, unto hades thou shalt be brought down. `He who is hearing you, doth hear me; and he who is putting you away, doth put me away; and he who is putting me away, doth put away Him who sent me.’*

Here we observe the cities and towns receiving this direct threat from Jesus The Nazarene as he passed the wording on to his seventy fresh recruits. Chorazin (ancient town two miles above Capernaum where olives and grain were the mainstay of its economy), Bethsaida, Capernaum, all are threatened with death by fire since these citizens blatantly rejected the doctrine of Jesus.

Jesus Christ goes on to inform his assistants where every individual person who embraces them and their message is to be warmly welcomed into the doctrine, but he who rejects them and their message of doctrine, not only rejects them but rejects him as king and High Priest, and in so doing also rejects the one and true supreme Lord Of The Universe; since out of all others in the world, the supreme God Of The Universe had chosen him to bear the qualifications he did. This, and being fathered from one of divinity on secular earth, legitimately made him the Son Of God in the minds of his followers.

Punishment for rejecting the supreme God Of The Universe directly, or indirectly by rejecting the son upon his ascension to the throne of power, would mean death by fire and terrible destruction of all their works (*their cities, towns, and villages would be destroyed according to the future plans of Jesus The Nazarene, upon ascending into authority*).

The implication here is for his seventy accomplices to clearly note these individuals rejecting his doctrine, for a future condemnation into the flames. There is no middle ground, all people are either for him or they stand against him, and are to be dealt with accordingly, upon his attainment of authority over the land.

*“And the seventy turned back with joy, saying, ‘Sir, and the demons are being subjected to us in thy name;’ and he said to them, ‘I was beholding the Adversary, as lightning from the heaven having fallen; lo, I give to you the authority to tread upon serpents and scorpions, and on all the power of the enemy, and nothing by any means shall hurt you; but, in this rejoice not, that the spirits are subjected to you, but rejoice rather that your names were written in the heavens.’*

We may also read suggestions above of Christ's disciples taking great pleasure in this new authority and power that they were receiving from this legitimate King of their demographic and High Priest. The absolute power for giving life or rendering death they were in possession of, appealed to them greatly. Not only that, upon their leader, teacher, Rabbi, master, being given his destined crown, they

were certain far beyond any doubt to stand among his immediate right hand leadership in this new kingdom Jesus The Nazarene was ushering in.

This new kingdom, founded by love for one's enemies and nonviolence, would surely endure for all eternity, *because all opposition to it would be liquidated by fire*, after it achieved an apex of secular authority in its own patrimonial homeland. Can the paragraph above be interpreted to read as such? Discovery of a manuscript inscribed by leaders inside his immediate cultist following would be fascinating to review.

This new attempt at gaining authority and control over their heritage land would be entirely different from all of the others. Not only would it be initiated into existence based on peace, with an overt disdain for violence; it developed a doctrine eliminating the corruption found in a disregard for the orthodox moral law forbidding intermarriage with alien people, and consequently incorporating their influences. To seal its continuing indefinite status, there was a system of repentance and baptism pagan foreigners could submit unto, and these people could actually become incorporated into the doctrine; in effect, becoming of the same blood in this still yet anonymous doctrine lorded over by Jesus The Nazarene.

In this manner, the view of this new doctrine over which Jesus presided would not be seen as standing in contention with foreign elements already on the land, and had been so for many generations by the time of Jesus. There again, hints for a conspiracy condemnation of those resisting this doctrine upon this desired apex of authority in the personality, Jesus The Nazarene being achieved, certainly did exist.

Converts inside the chief temple complex were anticipating his entry at a properly determined moment. The entire movement was orchestrated in great perfection with the assistance from those standing inside the primary Templar complex. All of the indigenous communities were in need of

hearing the doctrinal message from Jesus The Secular Man, personally, before concluding in their decision to be part of this great emerging movement.

When Jesus Christ had at long last made the official announcement where he was the legitimate High Priest, and the legitimate King Of The Jews as determined by his heritage; and upon receiving that coronation of High Priest he was also handed the crown for kingship over the entire orthodox demographic. Simultaneously he would restore the age-old line of David and the House of Jesse to the throne, hence resurrecting the indigenous heritage realm over the patrimonial landscape.

At long last then, the indigenous people would once more again after 560 enduring years, be masters of their own fate. That day would certainly be an occasion for nationwide jubilant festivity. In our own day, only the native British, the native Americans, or the heritage Anglo South, could even come close in comprehending the exuberant euphoria of anticipation coursing through these indigenous populations and clans during the time period this plot was unfolding.

Instantly without even saying more, the orthodox of this particular large and growing sect recognized him to be the long awaited messiah. Those accepting the fact of his being, embraced it through a complete conversion to his doctrine. Others destined to question not only his heritage legitimacy, but the direct specifics of the doctrinal message itself. Word was spreading briskly among a proletariat, desperately seeking a positive change in conjunction with their heritage tradition. The ancient prophecy had long promised an emergence. If the present time was not right, then how much worse would everything have to become for this emanation to manifest?

Surely the state of national affairs had never been worse than they were in this present time. This immaculate emanation needed direct assistance to manifest. For thirty three years the moment was planned, orchestrated as it was anticipated; and at long last, was soon to be acted upon. The psychology was to risk everything with a potential of gaining to a maximum, or misstep and lose it all for an



infinity. Should we choose to live by our calling gained through an all or nothing venture, or forebear due to a fear of the flames that shall consume us should we misstep, existing only as chattel destined to grovel underneath the boot heels of cruel masters? This hereto was the ageless universal choice in ultimatum. There would be no neutrals, no form of middle ground, no side liners; one was either with this movement or they stood against it.

### Chapter 3

#### *History's Great Game Of Chance*

Christ was long informed of potential dangers as his popularity and his proletariat, fully embracing his doctrine, had grown. Should he ever bring his movement into Jerusalem, he was well informed by accomplice insiders from within the primary temple in Jerusalem of what the opposition was conspiring

to do. Inside the gospel accounts for instance, we have records of numbers as high as five thousand following Jesus in and around the small fishing village of Bethsaida, and some four thousand followers immediately outside the growing development of Capernaum. Certainly there must have been unrecorded thousands more recruited from additional villages and cities by other branches of his same sect at the time.

From these numbers alone we may logically assume where word of Christ's success in the conversion among the masses to his doctrine percolated its way deep into the primary Temple complex in Jerusalem, where the hard-lined brains of Jesus The Nazarene's movement actually resided.

At first the report of Jesus's successes may have simply been held into disregard by the majority of opposing Temple elites as being only one of a disillusioned sectarian insignificance. Later on, as the numbers to this following swelled, and reports of this leader claiming to be both patrimonial King, legitimate High Priest, and the long prophesied messiah, commenced to surface before the Herodian alliance opposition; tension swelled among these opposing elitist bodies of Herodian loyalty and those of patrimonial alliance, as a potential in possibility for Christ's doctrine threatening the established position in status of the Judaic doctrine as it stood, was observed, not to mention the employment status of several high ranking temple leaders.

In theory, the Romans could have cared less who ruled the proletariat directly, as long as this leadership posed no possibility of a threat to the authority of glorious Rome. The citizen population of the province could deal with their own headaches according to their own set of standards; in effect, removing the hassle of direct rule from the table of Roman concerns. For the time being the Herodians all reasoned out of hubris, where claims of this emerging Jesus-lead doctrinaire cultist movement remained outside of Jerusalem; and consequently far away from the primary Temple complex, where their influence might truly pose a weighted level of significance.

*What is it that we, wealthy elites, sitting up here inside this well secured temple fortress from a practical standpoint, have to worry about?*, they must have satisfied themselves in reasoning. We have the Herodian Dynasty and the entire government of magnificent Rome to back us up, for crying out loud here! Why on earth should we, of all people, ever waste time in worrying about any air of discontentment from the natives? Who would enforce their claim for authority? Where is his seat of power? It's certainly not the Greeks or the Persians any more. We have our mighty weapons of artillery, and they, their staff and sling? Oh, give us all a break! Who, for crying out loud again, do these people think they are to ever dream of challenging us?

Like all authority becomes as it corrupts by pride in its own might, Herodian and Templar leadership casually neglected an ever looming reality, where force of power still yet lies with proletarian multitudes. An ability to seize authority is determined by the individual who successfully courts the masses. Since the nature of government is to force its authority, there must exist a system of checks in place to prohibit an abuse of this authoritarian assumption. When those checks do not exist, then abuse runs out of control, crossing lines of tolerance with the population majority. Only the most corrupt of governments persist in crossing these lines of tolerance in negative motivation, thereby compelling the masses to respond in kind. In the end the absolutes hold steadfast in continuum, since a hard-line truth reverberating down through history stands where people of individualist personality tend to favor death, as opposed to life as slaves to an abusive system.

There may be no doubt such a conviction dominated the personality of Jesus The Nazarene (Christ ) and his closest primary followers, if not a majority among the sect over which he was hailed as leader, at large. In addition to the stated fact, even those standing on the outside of Christ's doctrine, who yet still stood among the proletariat, surely must have felt their only chance for a future lay with this new movement, proclaiming an emergence of not only the true heritage king and High Priest, but the long

awaited anointed Messiah as well.

As far as our present record reveals, there was never a revolutionary movement such as this one before that time. The very persistence and fortitude of its leader commanded a dedicated following all on its own merit. Their battle call must have been something on the order for them to *live free or die, forever free!* What did any of them have to lose in taking this unique chance for a golden future, like none other to ever come about before?

All other movements originated only as words describing some leader who was destined to emerge in some vague distant future epoch. This emerging movement vehemently declared where this long awaited leader stood among them at the present time. Furthermore, this glorious leader was taking action toward achieving his goal of authority. Why would anyone of this huge, gravely dissatisfied populous, not want to be a part of this embracing sophist, if not political movement, that was promising an astounding victory with a newly invigorated certainty?

If this movement should succeed against the massive odds thrown against it, then even the lowest individual among them could inherit his own place inside an indefinite aura of fame and glory. Most certainly somewhere in the forward flow of time, there would stand a pantheon of its own constructed in honor of these original revolutionaries, who participated in this movement to herald a newly dawning age of peace, prosperity, and goodwill directed to one's fellow man, like no other existing since the misty years of farthest antiquity.

### The Triumphant Entry

The covert movement of Christ was gaining momentum, since it was being directed toward Jerusalem and the primary temple complex sitting high on Mount Zion. An outstanding personality was finally

taking direct action to support his claim for being, with a brand new approach in doctrine to secure this splendid accomplishment. Here there was new hope inside an environment where all hope had dissipated for the present time.

John The Baptist was executed during the thirtieth year of Christ. While this misfortune was negative for JTB, the next person in line for assuming leadership was Jesus The Nazarene (Christ) himself, and this leadership was already endorsed by JTB and a majority from inside his following. Either John was planned by the movement to have been elevated into a position of chief priest, had he succeeded in convincing the Herodian Royal Family to accept this sectarian doctrine saturated with his ideology of being born again, or he would fail and Jesus would assume his dual patrimonial status of High Priest over the doctrine, and legitimate King over his entire demographic in John's place.

News of his failure elevated Jesus into a position of supreme authority throughout the sect over which he presided, taking John's place as he strode into the position of High Priest and patrimonial king in de facto. With every new recruit pledging to accept the status of Jesus Christ as King, High Priest of his proposed doctrine, and the prophesied Messiah, it was only a matter of time before the entire populace would be secured underneath the indisputable rule of Jesus The Nazarene El Christo!

The timing could not have been any better for Jesus, the mortal man, since Christ could assume the position of High Priest only at the moment of his thirtieth year, according to the heritage Judaic law of his land. With this assumption of position came the responsibility of assuming his office of majesty in the rightful throne of power, as determined by patrimonial Judaic tradition; since from this same throne he also was destined to rule as legitimate king of his cultist sectarian demographic. Without an assumption of power from this throne inside the primary temple complex in Jerusalem, the entire doctrine and claims of Christ for being the long prophesied messiah, were destined to be rendered null and void in the minds of the broad embracing proletariat, according to their own ancient tradition.

Only the true messiah would possess an ability to assume this throne of authority regardless of any opposing circumstances, and no other person, considering the situation of authority and inflexible power as it was. At the final phase in this decades-long program to facilitate an exchange of authority from a different angle of approach, certainly there was no turning back for Jesus Christ, the secular mortal. Looming negative prospects of his future, should he misstep in this astounding adventure conducted in spite of massive negative odds, gave him great reason for being concerned; and very concerned he was, as we are to read later on inside gospel accounts themselves.

*And in His anguish, He prayed more earnestly, and His sweat became like drops of blood falling to the ground, Luke 22:44.* <sup>54</sup>

The truth is that word of mouth spreads quickly, and this word reached the city of Jerusalem from the outlying hinterlands. The proletariat was eager for the claim of authenticity to manifest into reality, even if they as individuals did not embrace the doctrine of Christ without question. The truth was where the present political situation of the Roman iron fist ruling through an illegitimate dynasty of half breeds, even to the extent of insulting the temple complex itself with their own appointed High Priest contrary to the time honored Judaic tradition; constituted a level of disrespect directed toward the order of Judaism and the orthodox Jewish people on par with same level of disrespect once endured from the Seleucid, Antioch, who fouled the primary altar of blood sacrifice with swine in 150 B.C. .

Somebody somewhere must force a grand transformation, and no other person anywhere was even attempting to do so from the perspective of this man, Jesus, who was now being called “*The Christ*,” or the crowned anointed one. Why not cast all hope on him, when no other alternatives bore even a small fraction of the potential his specific movement did?

The day of a final test for his claims was nearing ever closer. Truth about the matter was that either he

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<sup>54</sup> <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2810702/>

would succeed, with a dramatic revelation of fact that would potentially reveal itself to the farthestmost limitations of the known world; or that he would fail with as much drama, but only in the most negative manner, with the event more than likely only remaining bound into the specific locality of Jerusalem and his sectarian movement without.

Should he fail, out of concerns for their own personal safety, other members of his movement would probably dissipate underneath a blanket of enduring silence, it was reasoned, putting all reasons for immediate concern by the elite to rest. Then the only proletariat hope would be to simply accept their fate as it was, and stoically endure their situation of imposed alien authority on the ground, carrying on with daily life when the situation finally settled from this astonishing disruption.

Even if this man known as Jesus, the Christ, was destined to fail, there may be no doubt where his name would endure the ages simply for the level of fortitude he was in possession of, if for no other reason. His opposition, it was anticipated, would do everything in their power to quash his recollection, including persecution posed with a condemnation of excruciating death for those continuing to embrace his doctrine. For this reason of presumed possibility, it would behoove archaeologists to conduct diligent investigative research excavations inside the specific sectarian complexes where Jesus Christ was known or deductively thought to have frequented, such as the one in Qana described earlier in this reading.

Other suggestions of possibility may lie in the area of Mount Carmel, or even on the summit of Mount Tabor, and certainly inside any sectarian cave complex that might exist on either mount. At the end of this work, a brief deductive outline of possibility for areas where possible artifacts offering astounding new insight into the mortal personality of Christ and his movement lie, will be given.

An account of this long awaited moment is given clearly in Mark 11 recounted below;

*As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus*

*sent two of his disciples, 2 saying to them;*

*“Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. 3 If anyone asks you, ‘Why are you doing this?’ say, ‘The Lord needs it and will send it back here shortly.’”*

*4 They went and found a colt outside in the street, tied at a doorway. As they untied it, 5 some people standing there asked, “What are you doing, untying that colt?” 6 They answered as Jesus had told them to, and the people let them go.*

*7 When they brought the colt to Jesus and threw their cloaks over it, he sat on it. 8 Many people spread their cloaks on the road, while others spread branches they had cut in the fields. 9 Those who went ahead and those who followed shouted;*

*“Hosanna,! Blessed is he who comes in the name of the Lord! Blessed is the coming kingdom of our father David! Hosanna in the highest heaven!”*

*11 Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went (back) out to Bethany with the Twelve.*

Christ and his disciples walked (*we presume*) toward two small villages sitting at the foot of the Mount Of Olives. Bethphage has been located on the southeastern slope of the MOO only 2KM or 1.2 miles from the present day village of Al-Eizariya, the assumed traditional site of Bethany. Christ instructed his disciples (*we don't know specifically who or how many*) to fetch a donkey (*according to Luke*) and a tied colt for him and one more to ride, who we should presume to have been Peter or John, “the beloved one.”

Both sites are less than 2 miles from Jerusalem. The disciples find the colt tied by the door of a house, exactly as they had been told they would. Some people standing outside by the door asked them why they untied the colt, and their reply was as Christ instructed. Not a word more was directed toward



them by those who questioned.

Obviously all was arranged beforehand, more than likely by the doctrinal alliances of Christ from inside the temple complex itself. The people standing around were instructed to ask the question of why when they observed the colt being untied. The covert reply given was made to let the people concerned know specifically who was taking the colt, and that this grand entrance was about to occur; so the proper arrangements could quickly be organized, and not only for this specific moment as we shall examine later on.

When they brought the colt before Christ, his disciples tossed their cloaks onto his back for him to ride. Other fellow recruits into his doctrine spread their cloaks before the colt moving toward the grand Eastern *Golden Gate*, as if to roll a figurative red carpet out for the king's colt or donkey to walk on. Still more from his following gathered about, boisterously cheering him forward, while even more cut branches (*gospels other than Mark claim palms*) from surrounding fields, laying them in the road before his colt for the approximated 2 mile distance between Bethphage and Jerusalem. If the entire two mile road going into Jerusalem was covered by palm branches and personal cloaks ahead of the donkey he rode upon, and especially if the job of cutting and laying these out was done the same day of Christ's entrance, then most certainly there surely must have been at least hundreds, if not many thousands present, totally dedicated underneath a complete conversion to his doctrine.

Word was spreading of his presence, and many from inside his sect were racing far ahead, offering their own assistance with this "*grand entrance*," from the perspective of the proletariat who were part of this specific sectarian cult over which Christ was appointed leader. According to the gospel of John, this event occurred 6 days before the Passover celebration, on the fifteenth of March or April depending on the fall of the Gregorian calendar dates, making the date of Christ's entry on the ninth. The Passover event was a seven day pilgrimage celebration mandated by Judaic law, where huge

crowds would have already been gathering by the time Christ arrived.

When Christ and his students finally made it into Jerusalem from the east, heading westward, they made their way directly into the temple courts through the Eastern Gate, more than likely into the gentile areas immediately inside the Bastille gate. By the time they arrived it was near the edge of dark, with the sinking sun sitting on the edge of a distant horizon. The onset of darkness could have sent these roving throngs traveling home for the night in the remaining daylight. So Christ and his disciples turned back out east bound again, toward Bethany; more than likely modern day *Al-Eizariya*, or a yet to be located village ruin immediately above the present day cave referred to as the grave of Lazarus. Here in Bethany they would retire for the night. It would have taken an hour for them to walk the two miles, or thirty minutes approximately for them to ride.

There may be no doubt in only a surface reading of the gospel account, where this event in its entirety was well planned in advance by a greater organization other than Christ and his immediate discipleship. The colt was planned, the code phrases spoken in exchange were thought out in advance, even their lodging for the night should he arrive in Jerusalem too late for making any efforts toward achieving this sectarian goal on the specific day, was planned well in advance; more than likely through an organized underground network dutifully laboring for a majority of the time Jesus Christ was alive on earth.

This event was also clandestine as we are compelled to recall, rather than universally known as we are tempted to believe, except among those of its own caste. Only those who were members of Christ's specific sect would have known about it, or those populations in direct line of its appeal. Should those in alliance with the Herodian Dynasty ever learn of this materialization, it would have been possible for the movement to have been brutally snuffed out before it ever lifted a single foot off the ground.

Matter of fact, this author postulates where virtually *every event* following this moment of Christ's entry *was long anticipated and well planned out* for accommodation by this same covert network

originating from inside the primary Temple complex in Jerusalem itself. In our comprehension of the occurrence, this same covert powerful network originating from inside the primary temple complex, constitutes a concept worth bearing in our minds continually, as we investigate these quickly emerging events from the initial hours of Christ's dramatic entry.

### The Following Day

*12 The next day as they were leaving Bethany, Jesus was hungry. 13 Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs. 14 Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.*

*15 On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves, 16 and would not allow anyone to carry merchandise through the temple courts. 17 And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations?' But you have made it 'a den of robbers.'*

*18 The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.*

*19 When evening came, Jesus and his disciples went out of the city.*

The following morning Jesus and his disciples were leaving Bethany. Jesus wanted breakfast. He spotted a fig tree in the distance still retaining its leaves since this was late March or April, or early spring of the year. He walked over to see if it bore fruit. Was April late enough in the year for fig trees to bear fruit in Israel 2000 years ago? The tree was clearly noted inside the gospel accounts as not

being in the proper season for bearing fruit.

Figs are usually a late season harvest. Jesus cursed the tree for not bearing fruit, which appears unjustified and out of context due to the specific fact mentioned. The contention of the author here is not one of this claim in the record being false. There may be no doubt where it truly occurred in lieu of all other information given, and its nature thereof. The suggestion perceived here with this record is where *something else unmentioned by any gospel record was going on* at the time. This unjustified curse of Christ directed toward the fig tree could have been part of a larger program being coordinated from allying native factions inside the primary temple complex who were feigning loyalty to the Herodian Dynasty, while simultaneously planning a new conquest of the heritage land tract by the indigenous people.

Later on we are told the tree was seen withered, as verified by his disciples. What other possibilities were there for the tree being withered as an alternative to the curse of Christ? Was salt or some other unknown chemical agent, poured on the tree during the dark of night by some of the area elites inside the sectarian organization who were behind Christ? These types of observations protrude convictions to give validation of an extraordinary person found in this figure of Jesus, the sectarian leader, inside the minds of the proletariat populous, who were following Christ and listening to his claims as being legitimate King, High Priest, and the long awaited Messiah.

In simplified language, Jesus Christ was previously instructed to curse the tree, exactly as he was in asking the servants in Cana to fill the thirty gallon amphorae with water, by these high ranking cooperatives, possibly originating from inside the temple complex itself. Their own covert operatives, possibly referred to as “angels,” previously added the strong wine into the six amphorae, as they later on added the chemicals to the fig tree, causing it to wither.

Jesus and his discipleship carry on, walking in the morning hours toward Jerusalem for the next two

miles. The walk could have taken only an hour from the southeastern side of the Olive Mount; but more than likely it was carried on at a comfortable pace, and took at least two or more hours to complete. There are gospel records of Christ healing the sick at his command, casting out demons, and most importantly, recruiting more following from among the proletariat, as he and the crowd walked along performing deeds standing beyond logical explanation further supporting conviction for his claims of legitimate Kingship, Messiah, and High Priest.

Finally Christ and his following made their way through the Eastern Gate into the temple courts, more than likely at around 1000 hours, assuming they commenced their day at sunrise. It was the time of spring Passover celebration. All Jewish (*especially the orthodox*) citizens were mandated by religious law to attend. What an extraordinary time for Christ and his immediate following to make their grand entrance, and solidify his claim for authority inside the hearts and minds of those desperate orthodox proletariat gathering about in high anticipation, along with others who were completely ignorant of any event in imminence. There were also great risks in doing so that Christ was all too aware of by now.

Nevertheless, this massive gamble for establishing his authority bore no alternative option, but to manifest. Jesus Christ was endorsed in secret subterranean ceremony by this yet unknown branch of sectarian cultism, as the legitimate High Priest and King of his demographic in de facto. Since he was groomed by these sectarians and their movement for this endorsement the duration of his entire life, from conception into his present moment, he bore no alternative choice but to finalize this secret confirmation in a public declaration, making his de-facto claim for authority, legal, and conducted from a proper seat of supreme majesty.

The chance taken was that Christ would ascend underneath the crown for High Priest by a decision of a prevailing orthodox majority, and legitimate king of his sectarian following simultaneously; then

through an increased recruitment to his doctrinaire, reestablishing the unadulterated line of David and The House Of Jesse as he and his following rule over their heritage landscape. Should this grand claim for authority fail, then Christ was long warned where he would die a very cruel death for making his bid in challenge to the status quo, since it would be viewed as being potentially mutinous; and quite possibly, his entire movement would perish in a hail of blood and flames with him.

The odds were actually stacked exceedingly high against his success, demonstrating a prevailing feeling of desperation among orthodox Jews, who vehemently rejected an increasingly overwhelming influence of pagan foreigners. We must understand where this movement of Christ was only a single branch of this intolerant orthodox population rejecting foreign influence; but as far as what has been preserved in the historical or literature record at large, it was the only Messianic movement making the same approach toward manifesting an indigenous orthodox leadership that the one of Christ did.

Many small business people rented areas this morning inside the gentile courts for the purpose of taking advantage during celebration gatherings, estimated by scholars to have consisted of numbers exceeding a half million. These swelling throngs of individual people had needs during this great religious festivity. They wanted souvenirs, freshly prepared food, drinks of all sorts, up to and including alcoholic beverages. Most importantly, they wanted to give their tithe as required by religious law at the time.

The only way these pilgrims could fulfill this mandated requirement for giving tithe was to exchange the Roman coins, with representations of pagan emperors and gods on the face; for silver temple shekels, which bore no pagan representations. Business people invested money into purchasing these special silver temple coins, no doubt at fees beyond their immediate value. They rented space inside the gentile court from the Pharisee. These investors and merchants spent money through making an investment; so in order to recoup this money and make a profit for their effort, they bore no alternative

choice but to charge interest.

In addition, as it was inside the old Canaanite temple, this tithe in silver allowed the temple to accumulate wealth to be reinvested, mainly through lending out at interest. When the heritage orthodox ruled the land, charging interest to other Jews was forbidden, except in highly controlled circumstances. Under rule of the Herodian Dynasty working with the Romans, this too changed, since it was the illegitimate Herodians now controlling the temple complex.

When Christ and his followers walked into the gentile courts, this great carnival atmosphere was occurring over a thirty acre area. Christ and his followers only entered into a single space on the eastern side. Gospel accounts inform us that Christ's size may have appeared imposing, at least to a limited degree, since he is on record as being robust and strong. He spent his life laboring in the carpentry trade, while consequently spending great amounts of time outdoors. Not only that, his heritage hailed from the tribes of Judah and Levi, who held to laws of stringent genetic exclusion for millennia, preserving specific physical and mental traits demanded for service in the priesthood. These specific traits dated back to the Canaanite era. In other words, he didn't appear in the same likeness as the others.

The chaotic trade activity on the temple grounds inside this large metropolis of Jerusalem, appeared disrespectful to the point of astonishment to both Christ and his growing following, as it must have to the orthodox in general. The trade in alcohol, food, the harsh yelling occurring during the negotiations; and most importantly, the trade in coin taken from meager stores of a rather impoverished proletariat for the temple silver at more than likely 30% interest, was much more than the mind of Jesus The Nazarene and company could tolerate.

Also there could have been no better time than this for Jesus Christ to demonstrate his authority, since from among all others, he was specifically chosen by prevailing divinity to fill the position of authority

over the heritage landscape and its people. How was he going to enforce his own rule, and show the gathering people present who was really in charge? Were the secular forces of mankind in charge, or the power of divinity?

In the gospel account of Mark we read where Christ suddenly flew into a violent rage. He commenced overturning the money changers tables, spilling their growing wealth in silver out onto the stone floor of the temple court. He also began overturning tables of those seeking to fulfill demands of the growing crowds. As we have described earlier, their wares also were spilled out all over the same stone floor of the courtyard.

Inside the immediate area immediately inside the Eastern Gate, tempers must have flared as business people raced to escape the rage of this rather large man donned in a rather plain, unadorned version of the High Priest's robe. Many may have noticed and screamed “impostor” as they raced to escape Jesus’s rage. His physical appearance and quite possibly his accent, may have instantly revealed his indigenous ethnicity and his place of origin to these merchants and business people, who more than likely were of alien, half-breed, or a conglomerated multi-ethnic heritage, standing totally outside of any possibility for developing positive relations with indigenous, more homogenous blooded natives.

Two totally alien populations during the second temple era in Judah and Galilee/Israel attempting to develop cooperating relationships would be remarkably similar to the Sioux Indians of 1880 attempting to relate with a slice of Chicago’s multi-ethnic populations during the time, or a heritage southerner during the antebellum era attempting to relate with an element from within New York city’s conglomerated immigrant populations. There is no need here for repeating how these encounters tend to end up.

Another indication of Jesus The Nazarene/Christ’s imposing size is a fact where no merchant stood to contest his actions. Matter of fact, it is on record inside gospel accounts themselves, where Christ



seized a bundle of leather throngs, more than likely dangling from the edge of a merchant's table trading in processed leather goods that he overturned. He quickly twisted the strands together, then lashed out upon the merchants, driving them all from the courtyard area.

As he did so Christ is recorded as screaming that his father's house was no den of thieves. His disciples are on record immediately following the violent event, as sealing off all entrances into this specific gentile court, which was probably the one immediately inside the Eastern Gate, while refusing to allow any mercantile product to enter into the area, or exit from it.

Commerce, at least in this specific area, came to a virtual standstill as a result. Tempers must have flared as the merchants gazed upon the figures of Christ and his dutifully cooperating disciples; while noticing from his appearances alone, where he and his following must have originated from somewhere inside the primitive hinterlands, rather than from anywhere inside the “progressive” metropolis.

Similarities in feelings among the people at the time would have been remarkably similar as those once found in certain US cities and towns,<sup>55</sup> when farmers in the surrounding area venture into the quasi-urbanized settings. Merchants of a foreign heritage surely must have noticed, assuming where they were observing a very unsophisticated indigenous display of dissatisfaction with the prevailing system.

Within a passing of minutes, there may be no doubt many of these discontented and abruptly distracted merchants had made their way to the nearest temple security official or Pharisee. The immediate demands were that they put a stop to these threatening indigenous displays, or else they demanded a prompt refund for temple court spaces rented, while curtly informing these Templar officials of other places existing inside the general metropolis area where they could engage in a profitable trade without such rude hindrance.

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<sup>55</sup> <https://erenow.com/common/stepstoap/174.html>

Also other merchant rentals and potential renters inside the crowd were taking notice of the violence directed against them, and reactions of temple elitists. Consequently the temple establishment itself viewed where it would lose all possibility for a windfall profit in spaces rented during these pilgrimage festival events, tax harvested, and a loss of profit from outside alliances at large, posing as merchants simply to turn a hefty self-serving profit on this particular day.

Christ and his disciples also seized upon an opportunity found in taking this action by utilizing a timing of the event to recruit more converts into his doctrine. Inside a short period of time crowds amassed within the same courtyard boundaries, but for different reasons. This time these crowds were those of these potential converts, taking notice by asking Jesus and his immediate following questions in regard to his doctrinal discipline, of which they all were glad to answer. Many among this gathering proselyted the infirm, the demon possessed, and the troubled in general, who were brought before the primary twelve and their sage High Priest leader, Jesus Christ, who were solicited to pray over or to simply touch them, since all other secular attempts at accessing a cure failed miserably.

Gathering crowds concealed Jesus Christ and his disciples from view of the clandestine Pharisee investigators and temple security officials, who were making an effort to spot the specific individuals responsible for these negative reports being handed out. Situations involving indigenous population elements needed to be handled with delicate care, since tension in the air was always high, and a vocalization of indigenous discontentment *was always present* in some manner or another. A single misstep by the illegitimate authority could easily lead to a full scale violent mutiny, demanding a maximum in allocated resources for authorities to deal with; not to mention the fact where any action taken would only add to the tension already present.

For these reasons the temple authorities could not simply butt their way through gathering crowds and arrest people at random, suspected of being the individual person or people responsible for all of

this disrupting chaos. Word must have silently spread throughout the growing throngs inside the courtyard, that Temple security officials in company with Pharisee investigators, were present within their midst.

Crowds of new converts simply motivated Christ and his disciples to move away from the Temple Mount and into the areas surrounding, while keeping them concealed from view by any on the outside. At the same time the primary body of Christ's gathering kept those in pursuit distracted there in the temple courtyard itself. When temple security forces and the Pharisee could finally move about throughout the gentile court, it felt to them where this figure of Christ and his entire following simply vanished into thin air. These Pharisee and security people are recorded in Mark as fearing the power of Christ in his ability to persuade the masses, who were eagerly gathering around him simply to hear him speak.

There are also suggestions in Mark of insiders, or even double agents among Christ's converts, informing temple officials of specifically who Jesus was claiming to be, and to specifically what during the hour was going on; since there are reports of these officials wanting to kill Jesus after being informed to this action of his violence being directed toward merchants on the temple mount. These insiders may have been traitors from recent followings of Christ, who lost heart in Christ and his message, fearing for their own safety. They may also have been traitors to Christ's sectarian doctrine and movement inside the body of temple priests themselves, fearing for their own positions; and allowing the Sanhedrin in company with the chief priests, in on these clandestine events transpiring on the outside. Reports of the actions inside *The Court Of The Gentiles* during the day, handed over by the Pharisee, would have given conviction of the need for an urgent, *permanent* solution to this pervasive problem, destined only to grow from the perspective of a templar elitist.

We may only imagine the security officials and Pharisee investigator's questions directed toward those

who reported the complaints. Who did he identify himself as? Who did his followers say he was? What did he look like? What was his heritage, if one could tell? Could one recognize any of his immediate accomplices? Who were they, if so? Where are they from, if one can inform us? Give us an explicit description of all it is possible for one to do. All may be assured that we shall address this matter at hand, as a dire emergency. Gentleman and fellow business associates, make no question about it, this situation shall be handled with all promptness afforded by our authority, and to the maximum degree allowed by law.

When evening came, more than likely immediately after sundown, Jesus and his disciples wisely exited the city. Their safest place of abode for the night would have been barely two hours away in Bethany, from whence they walked in the early morning. Thus, in this act alone, their second day in Jerusalem ended. The decades old plan for an official assumption of Jesus Christ's authority was already initiated. There could be no turning back now.

### The Third Day

In what was apparently the following morning Jesus and at least his immediate twelve disciples, made their way back toward Jerusalem. They passed the fig tree which withered down to the very roots. (*In Matthew 21:18-20, the gospel states that the tree withered on the spot when Christ spoke the word. Remember scholars have calculated that The Gospel Of Mark is the oldest by 10 to 40 years*)

As we discussed earlier, the question that we as analysts must make from a secular perspective is, *why?* Was it already deceased or was something else going on here? What suggestions of possibility may we garnish from gospel accounts? We have already covered a number, but were there others giving support to what we have already claimed?

In Mark the record states where on this morning Jesus continued to give instruction in lieu of the withered tree being noticed, and remembrance of the curse Jesus gave, although the event according to Matthew would have occurred inside the month of April; far too early in the season for figs to have been present, unless the climate in Jerusalem was warmer two thousand years ago. The truth is where there was more than likely not much difference between the temperature then and at the present time, so what else might have been occurring at the time?

*Mark 22-26* clearly reveals the instruction Jesus gave cult members to behave toward the supreme God Of Heaven, and toward one another, in light of the withered tree, giving one more confirmation of Jesus' authority.

*22 "Have faith in God," Jesus answered. 23 "Truly I tell you, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them. 24 Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours. 25 And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."*

They continued to walk along toward Jerusalem. There is suggestion where Jesus Christ continued carrying on with these hands-on healing episodes and the exorcisms, while giving lectures of wisdom. When they finally make it into Jerusalem and the temple courts, we read where Jesus was walking either alone or with only a few scattered individuals. Instantly he was approached by several chief priests, elders, and what are referred to as "teachers of the law," (*Rabbi or scribes*). These authoritarians curtly asked him;

*"By what authority are you doing these things?" they asked. "And who gave you authority to do this?" Mark 11:28.*

We are compelled in presuming where the question proposed was in reference to events of the day

prior, and of the present; in regard to the hands on healing, the exorcisms, and lectures of wisdom appearing to be in possession of its own authority. By whose authority are you conducting these affairs, sir? Do you have some sort of special permission? It must have been the High Priest who has given you that permission, says the chief priest, because it most certainly wasn't anyone on this level.

Jesus replied in Mark 11:29

*29 "I will ask you one question. Answer me, and I will tell you by what authority I am doing these things. 30 John's baptism—was it from heaven, or of human origin? Tell me!"*

They ponder this matter among themselves for a while off in the distance. They realize that any way they choose to answer the question, the philosophical skills of this man had already deductively anticipated an answer while determining a closing reply. So their reply was that they had no idea who it was giving him his authority, or John The Baptist .

*31 They discussed it among themselves and said, "If we say, 'From heaven,' he will ask, 'Then why didn't you believe him?'" 32 But if we say, 'Of human origin' ..." (They feared the people, for everyone held that John really was a prophet.)*

*33 So they answered Jesus, "We don't know."*

Obviously they were pushing Jesus to observe what his reply would be. Would he claim to have some sort of legal authority superseding temple elites? Would he dare to challenge the established status quo? If he did, then certainly action taken to condemn him as a threat would be justified. What we may view in the suggestions of possibility here with this record, is where news of Christ filtered down among opposition elements long before this triumphant entry. Christ was clearly warned, but he persisted. If he dared to push his place at the expense of questioning temple elites, then action taken against him would be solidly justified.

Jesus anticipated their intentions, giving them a sound yet stymieing reply, while once more again

asserting his own authority and wisdom over the average person, such as what prophets claimed for the ages as being attributable to the long awaited Messiah.

*Jesus said, "Neither will I tell you by what authority I am doing these things."*

In other words his reply was that if these chief priests and the others did not already know from where he received his authority, then it was certainly not his responsibility to inform them. Also, this response allowed Jesus to speak with an acknowledgment of being at one with the supreme God Of The Universe, without saying a single word. He committed no offense against the legal statutes of the time. Might he have been coached beforehand by temple insiders in how to avoid such mistakes?

Jesus commenced speaking to the chief priests, the elders, and the law makers in parables, as we find in Mark 12. As we recall verses discussed earlier, Jesus informed Peter, James, and John where they would know secrets regarding him that others could only be informed of in parables, *Mark 4:11-12*. He was sending them a message without making any remarks giving justification for him being arrested.

There again, we are compelled to ask the question of whether or not Jesus Christ was coached by his converts inside the subterranean sectarian complexes from among the chief priests, Pharisee, and elders, residing inside the temple complex of Jerusalem, having direct contact with his opposition in the Temple complex itself and the Herodian Royal family. Any words spoken against Christ in the privacy of Temple or royal palace chambers, could easily have been revealed back down to him by insiders present who were feigning loyalty. A system of couriers initiating in covert areas beneath the temple complex itself could have carried the messages back to Christ, who resided in other areas such as Qumran or Qana, for example.

Examine the parable recorded inside Mark 12 in search of indications for some sort of secret message being relayed from Christ over to the temple elites.

*"A man planted a vineyard. He put a wall around it, dug a pit for the wine press and built a*

*watchtower. Then he rented the vineyard to some farmers and moved to another place. 2 At harvest time he sent a servant to the tenants to collect from them some of the fruit of the vineyard. 3 But they seized him, beat him and sent him away empty-handed. 4 Then he sent another servant to them; they struck this man on the head and treated him shamefully. 5 He sent still another, and that one they killed. He sent many others; some of them they beat, others they killed.*

*6 “He had one left to send, a son, whom he loved. He sent him last of all, saying, ‘They will respect my son.’*

*7 “But the tenants said to one another, ‘This is the heir. Come, let’s kill him, and the inheritance will be ours.’ 8 So they took him and killed him, and threw him out of the vineyard.*

*9 “What then will the owner of the vineyard do? He will come and kill those tenants and give the vineyard to others.*

What is Jesus attempting to convey inside this message to the chief priests and the elders? He is describing a small realm, a vineyard, being constructed by its owner. Could we interpret this realm as a scaled down model of the earth, and the owner who constructed it to be in representation of the supreme God Of The Universe?

The owner rented the vineyard out to some other farmers, then moved on. In other words he was far in the distance, as is the supreme God Of The Universe.

Harvest time arrived, so the owner afar sent in a servant to the tenants to collect a percentage of the grapes.

If we deductively determine that the vineyard was a scaled down model of planet earth, that the owner of the vineyard is the figurative owner of the earth, then this servant could be surmised to represent himself. If we read the lines that follow, what we recognize is where he must have been speaking of John The Baptist. Was he speaking with temple elites whom he knew were totally loyal to



the Herodian Dynasty, or maybe a group of temple elitists among whom were a few members of the Herodian royal family? He also appears to have been referring to past disciples of John, or even those from an earlier time, who were beaten and possibly executed.

The vineyard owner's son, we should confidently presume, was himself in reference. He was informing them of himself being the Son Of God without coming out and saying so. But they plotted to murder him in somehow thinking the owner's vineyard would be all theirs. Was he referring to the fact that these illegitimate elitists wanted sole rule over the heritage land? In this parable of Christ he informs them that the tenants wound up murdering the owner's son. He knows of their intentions. He has been well informed that they have been declaring behind closed doors or aloud, their intentions to have him executed should he make his way into the capitol city.

The concluding question of Christ toward these elitists was one of asking how the owner (*God*) would respond to this terrible incident. He states where the owner (*God*) would give the vineyard (*the heritage territory*) to others (*the converts to his doctrine*). From another perspective, was this not what happened in the year 92 A.D., with the death of Herod Agrippa 11, when the Dynasty was completely absorbed into the Roman dominated province of Judah? The Roman foreigners then completely owned the land, in contrast to those who embrace heritage Judaism.

The ploy of the chief priests, the elders, and teachers of the law, toward Christ, did not work. We read on in verse 12 where they searched for a means of justifying his arrest because they recognized where the parable was directed toward them, and we could add where they must have recognized Christ had also claimed himself as being *Son Of God*. Since Christ did not verbalize this claim toward his potential persecutors, then there existed no solid grounds for his subsequent arrest.

A large following of the proletariat obviously gathered around him, listening to his words with these temple elitists as he asserted his authority with them. Had these elitists affronted Christ, the response

from the crowd of his doctrinal converts would have been immediate and violent. The elitist reaction was where they could only walk away in seething frustration, debating in the distance among themselves.

As the day continued to progress, we read inside Mark 12 accounts of additional occurrences.

*13 Later they sent some of the Pharisee and Herodians to Jesus to catch him in his words. 14 They came to him and said, "Teacher, we know that you are a man of integrity. You aren't swayed by others, because you pay no attention to who they are; but you teach the way of God in accordance with the truth. Is it right to pay the imperial tax to Caesar or not? 15 Should we pay or shouldn't we?"*

*But Jesus knew their hypocrisy. "Why are you trying to trap me?" he asked. "Bring me a denarius and let me look at it." 16 They brought the coin, and he asked them, "Whose image is this? And whose inscription?"*

*"Caesar's," they replied.*

*17 Then Jesus said to them, "Give back to Caesar what is Caesar's and to God what is God's." And they were amazed at him.*

The Pharisee interpreted religious law codified by the Sanhedrin, the circle of seventy judges inside the temple complex, from a merger of the sacred with the secular. A group of Pharisee and members of the reigning royal family, the Herodians, confronted Jesus. We detect here where the matter had been handed over to a higher authority.

In other words, these elders already met with the royal family, discussed what they had been told with the events already occurring, arriving at a realization where a growing problem existed, being only destined to increase substantially more with time. His appearances were where he was flagrantly challenging temple authority!

The common people were actually lending ear and submitting to this indigenous sage philosopher

from Nazareth, walking about donned in a plain version of the High Priest's robe, who was claiming to be Son Of God! How could he justify such a claim? We are compelled to presume where he must have been asked by these elites to do so. He then carefully explained his heritage to them, and the illegitimate High Priest would have been most vulnerable to the statement of Christ, since the Herodians possessed the backing of imperial Rome.

If these elites could convince him to speak out against the orders of imperial Rome for the proletariat to pay their due tribute, then Christ could literally be executed for inciting mutiny among the people, and directly posing a threat to Roman authority. When Jesus curtly, nearly sarcastically, replied for all of his followers to pay both the Roman government and the temple, all that they commanded in full, then his persecutors were frustrated once more again.

How would they thwart this rising challenge to their authority? Could we conclude where Christ has been coached well from inside connections, who knew how the process for condemnation among offices of temple elites would function in such situations? It is a fact garnished from reading gospel accounts themselves, that Jesus Christ was literally groomed for filling the role as Messiah for his entire life, by the sect where John and his mother had taken refuge from Herod The Great's persecution.

As he neared his thirtieth year when he could assume the position of High Priest, he was also coached as to specifically how he should respond when confronted by Temple elites, as he made his bid for his own authority. If he could sway the common people, then his inside alliances could cast their own vote by a draw of wooden stakes from a bag, (*lots*), and he would replace the reigning illegitimate High Priest, Caiaphas, his disciples would constitute the sect of chief priests, and all of his followers would constitute the class of priests in general, which numbered in the thousands (*more than 20000*).

In other words, those without the heritage requirement supporting a candidacy for their held authoritative positions, would lose it, casting a sizable number of present position holders into the

damp, dark streets beyond. For them the situation was urgent. Were they simply going to allow this sectarian sage priest to accomplish such a measure without contest?

In *Mark 12:18* we read where the matter appears to have been handed over to the Sadducee, who facilitated the law from the Sanhedrin back down to the upper class, among the proletariat. They decided to conduct their own investigation, hoping to stumble Christ into damning himself to their tribunal as they went along.

*18 Then the Sadducee, who says there is no resurrection, came to him with a question. 19 “Teacher,” they said, “Moses wrote for us that if a man’s brother dies and leaves a wife but no children, the man must marry the widow and raise up offspring for his brother. 20 Now there were seven brothers. The first one married and died without leaving any children. 21 The second one married the widow, but he also died, leaving no child. It was the same with the third. 22 In fact, none of the seven left any children. Last of all, the woman died too. 23 At the resurrection whose wife will she be, since the seven were married to her?”*

*24 Jesus replied, “Are you not in error because you do not know the Scriptures or the power of God? 25 When the dead rise, they will neither marry nor be given in marriage; they will be like the angels in heaven. 26 Now about the dead rising—have you not read in the Book of Moses, in the account of the burning bush, how God said to him, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? 27 He is not the God of the dead, but of the living. You are badly mistaken!”*

What we may observe inside this account is where the Sadducee were attempting to compel Christ into mentioning a specific number, as if the scriptures backed up a fact of marriage in the realm after death. The Sadducee did not believe in the afterlife, but more than likely were aware of what the scripture recorded in regard to matter.

There may also have been an attempt here among the Sadducee to jest with Christ as they sought to

condemn him. If nothing else was intended, they certainly wished to test his knowledge of scripture. Should he have failed the test, then his contingency for Messiah would have been thwarted from among the people at large, and nothing more would have been demanded from Temple elites. The case would have simply been closed to their own amusement, as Christ lost his authority among his own following. Christ successfully countered their attempts at condemnation on any grounds, thereby maintaining both his dignity and his position of authority among the crowds gathering about him.

During the event at the time, Christ must have spoken much more at length than what has been recorded inside the gospel accounts. We read in *Mark 12:28* where a teacher of the law <sup>56</sup> overheard these debates between the gathered people, the chief priests, the Pharisee and the Sadducee, so he approached Jesus Christ intending to throw in his own two cents worth.

*One of the teachers of the law came and heard them debating. Noticing that Jesus had given them a good answer, he asked him;*

*“Of all the commandments, which is the most important?”*

*29 “The most important one,” answered Jesus, “is this: ‘Hear, O Israel: The Lord our God, the Lord is one. 30 Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31 The second is this: ‘Love your neighbor as yourself.’ There is no commandment greater than these.”*

*32 “Well said, teacher,” the man replied. “You are right in saying that God is one and there is no other but him. 33 To love him with all your heart, with all your understanding and with all your strength, and to love your neighbor as yourself is more important than all burnt offerings and sacrifices.”*

*34 When Jesus saw that he had answered wisely, he said to him, “You are not far from the kingdom of God.”*

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<sup>56</sup> The scribes were called “teachers of the law.” One of the Judaic idealizations was that every child of Israel should know the religious law. The Rabbi gathered large numbers of students (disciples) around them to learn. Judaic law was part of oral law, and never committed to writing (presumably by intent). Rabbi and students exchanged questions.

*And from then on no one dared ask him any more questions.*

The first question of the scribe was not only a test of Christ's knowledge, but an attempt at being argumentative. If Christ's passions could become aroused, then he might overlook some word spoken, and place his foot in one of the snares being laid for him. Jesus jumped the trap once more again, only to continue in his escape, and giving more credibility to his stance by repeating the two laws of (1) Love the Lord (2) Love one's neighbor as he loves himself.

As we may recall in the teachings of Zoroaster there were very similar deductions of logic. There is also a suggestion of possibility in line 34 that maybe this particular scribe eventually became a future recruit into the doctrine of Christ. There is a general feeling conveyed inside the reader where this scribe must have been young and still a student, younger than Christ himself.

*38 As he taught, Jesus said, "Watch out for the teachers of the law. They like to walk around in flowing robes and be greeted with respect in the marketplaces, 39 and have the most important seats in the synagogues and the places of honor at banquets. 40 They devour widows' houses and for a show make lengthy prayers. These men will be punished most severely."*

In Mark, verse 38, we see where Christ turns and resumes giving instruction to the interested throngs continuing to gather around him. In his teaching we may observe where he informs his followers to beware of these scribes. In Line 40 Christ states that these scribes steal the homes of widows, probably because they also acted in a manner reminiscent of modern day lawyers in the great Sanhedrin court. He states that they stand about in public making lengthy prayers, as if they were justified. He goes on to inform these crowds that these men would be punished most severely in this dawning "Kingdom Of God." Were these records more of the people destined to be on his target list upon his assumption of an ultimatum in heritage authority? Was this another indication of what Christ was intending when he assumed the position of High Priest, and merged the doctrine of Judaism with that of his own?

In condemning these Temple scribes (*false teachers*) he was also asserting his own position of authority into the minds of those followers still gathering about; a fact no doubt observed by higher temple elites, leading them onto an elevated plateau of concern.

In Mark thirteen Christ continues giving his disciples instruction. He tells his followers as a whole, that the Temple they admire would one day lay in a heap of overturned stones. He also gives his three closest disciples, Peter, James, and John, special instructions such as to be watchful of the signs, not be fearful, to expect persecution for his name sake, and to spread the message unto every nation. Did he mean all nations of earth, or only those alien immigrant provinces, cities, and neighborhoods inside the province of Palestine? Or was the message intended for all of those aliens found throughout the boundaries of the Promised Land, since at the time there were many nations and languages present inside the Palestinian province, and the faded borders of what was once the Promised Land tract?

### The Fourth Day

*Wednesday April 1, 33 A.D.*

The *Passover* celebration and the *Festival Of Unleavened Bread* were only two days away, according to the author of Mark 14. These festivals fell on the fifteenth day in the month of Nissan ( *Friday, 3 of April in 33A.D.*) <sup>57</sup> .What we will presume is that the time frame was between the last week of March and the first week of April, more than likely falling one way or another from year to year. What we will deductively conclude is where the time frame on which Christ lingered in Jerusalem on this fourth day would have fallen on the thirteenth day of Nissan in A.D. 33.

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<sup>57</sup> Luke 3:1, John The Baptist's ministry began "*In the fifteenth year of the reign of Tiberius Caesar.*" Historians have confirmed that Tiberius fifteenth year was between August 19, A.D. 28, and December 31. JTB's ministry began anywhere between mid A.D. 28 until A.D. 29. Sometime between A.D. 28 until A.D. 30 is when Jesus ministry began. These are well educated estimations only, since exact time frames are only alluded to in the gospels, not given outright.

Word of Christ's presence in Jerusalem and at the temple complex already reached the chief priests. Christ's claim of being the anointed indigenous messiah due to his heritage and his divine birth was already intimated to the Pharisee, the Sadducee, and the chief priests, even before the day of Christ's triumphant entry. The only time when this position of Jesus Christ gave serious reason for concern, is when he ushered his movement into the holy city, and especially the Temple area. The individual underneath the most immediate direct line of threat from any challenge to verify contention for his position, was High Priest, Caiaphas. Some action simply must be initiated for the purpose of eliminating this potential threat, and little time remained for doing so, once the word of intent leaked back to temple elites.

*14 Now the Passover and the Festival of Unleavened Bread were only two days away, and the chief priests and the teachers of the law were scheming to arrest Jesus secretly and kill him. 2 “But not during the festival,” they said, “or the people may riot.”*

How were these chief priests and scribes going to accomplish this goal of expunging Christ without jeopardizing their own position? What we observe in the account above is that not only were the chief priests conspiring to have Christ executed, but so were the scribes, who were in charge of determining legalities in finalization, then writing them up into law. The greatest fears of these people were that if this action was taken when the crowds gathered, since these indigenous masses appeared to adore Christ and his message of embrace, they would react with great violence.

Also there existed the fact of at least half the temple elitists supporting an illegitimate ruling authority, fearing any embrace of a large and growing populace supporting a magisterial who was legitimate according to their own heritage law. Any direct assault from an “illegitimate” temple authority on that de facto majesty would have been taken as a motion directed toward the indigenous demographic at large.



Christ was well aware of all danger in his present position. He was continually being warned from allies sitting beside the Herodians, among chief priests, sitting before Caiaphas, the High Priest himself. With the fact that these allies were fully comprehending the impending execution of Christ, another means of approach must be taken to secure their position of gaining absolute control of the land and its doctrinal heritage.

Up until this time there was never any sort of movement where a leader claimed to be The Messiah and actually possessed all patrimonial qualifications. There was never a person with those qualifications who was so diligently groomed to play the part as Jesus The Nazarene/Christ was. Were these powerful indigenous insiders, who also were among those sitting in seats of authority with the Pharisee, Sadducee, and among the chief priests in company with the scribes, who felt that present alien leadership was illegitimate and were wrought themselves with bitter resentment for this leadership; going to simply allow this wondrous movement to die on a limb?

This revolutionary nonviolent movement was so close to gaining control, and giving a totally new direction for the indigenous people of Judea and Galilee. They must do the unthinkable, the unimaginable, the astounding, but the question we must dare to ask in our own time is one of; was this unthinkable, unimaginable, so unbelievable among the indigenous back in the time of Christ? Let's read on in Mark 14, as his moment of magic nears.

*While he was in Bethany, reclining at the table in the home of Simon the Leper, a woman came with an alabaster jar of very expensive perfume, made of pure nard. She broke the jar and poured the perfume on his head.*

*4 Some of those present were saying indignantly to one another, "Why this waste of perfume? 5 It could have been sold for more than a year's wages, and the money given to the poor." And they rebuked her harshly.*

6 “Leave her alone,” said Jesus. “Why are you bothering her? She has done a beautiful thing to me. 7 The poor you will always have with you, and you can help them any time you want. But you will not always have me. 8 She did what she could. She poured perfume on my body beforehand to prepare for my burial. 9 Truly I tell you, wherever the gospel is preached throughout the world (how far reaching are we to suppose is the realm being spoken of at the time?) , what she has done will also be told, in memory of her.”

Christ was in Bethany (*had he chose to walk away from Jerusalem while shielded by an accompanying crowd because of scornful attention he received from authorities due to his recruiting efforts among the proletariat, and the warnings of potential negativity handed over to him by inside alliances among elites residing inside the primary temple complex?*) eating lunch in relaxation at the table of a person with leprosy, or one who once had leprosy, named Simon. Lepers were outcasts, since leprosy severely disfigured a person and is highly contagious. Christ didn't seem to mind, so we must presume this Leper was healed of the disease; but his disfigurements were still all too present, of course. Such a position would grant him splendid security, since no authority anywhere would dare enter inside.

While he was dining and relaxing in conversation as he ate, a woman came toward him with a very expensive jar of alabaster, filled with perfume made of *spikenard*, (*Nardostachy Jatamansi*) a plant growing in the Himalayas ranges of China, Nepal, and India (*another heartland of Zoroastrianism*) .This perfume was said to have been worth a years wages, since it was imported from so far away. What is very interesting is where the heritage history in nations of India and China are filled with examples of sage philosophers performing extraordinary deeds.

While this author disregards claims of Christ traveling to India, he is highly in favor of possible overland indirect influences found among Zoroastrians, who directly influenced Judaism, as they

apparently did this sectarian doctrine of Jesus The Nazarene/Christ. We find proof of this direct influence inside gospel accounts of The Three Wise Men (*Zoroastrian astrologers*) who visited Christ as a child, and may well have been among those assisting in grooming him for the future position of Messiah, since Christ was in possession of a required patrimonial heritage supporting his contention for the position. Zoroastrians of Persian descent were hard-line historical allies of the indigenous orthodox Jews, but not necessarily the Greeks or the Romans, offering all support possible for a resurrection of cooperating hard-line orthodox rule over the heritage landscape.

There may be no doubt where this woman noted inside the gospel record, simply did not acquire this jar filled with such luxurious perfume through her own resources. On the contrary, she was a member of this sect where Christ was manifested by a united power as leader, handed this expensive jar by these people, and carefully instructed to do what she finally did with its contents. *Alliances to the doctrine inside the sect of Christ seeking a return of indigenous rule, who sat among the priest class, chief priests, Pharisee, and Sadducee possibly inside the primary temple complex in Jerusalem, would have possessed the wealth to acquire such substances.* This peasant convert simply followed through dutifully, as she was instructed.

Christ himself was well aware of his own instructions in receiving this anointing, further securing his contention for High Priest and the long prophesied status as Messiah Supreme of his indigenous demographic. The gospel claim in regard to Christ being anointed for burial, *may have actually been a sectarian anointment for his success in facilitating this exchange of authority* in the face of such massive adversity, rather than an anointing for actual burial as we have on record. After the materializing fact of the crucifixion, individual people reflecting backward on this episode of anointment, may have stated where it was almost as if he were being anointed for his burial due to a premonition. When the record was finalized into writing years after the fact, this angle of perception in

retrospect was recorded.

We read in line 3 where this woman broke the jar and poured the perfume on the head of Christ. Those who criticized her for doing so were immediately rebuked by Christ. Many of those among the lower ranks of the sect harshly criticized, claiming the perfume was wasted since it could have been sold for a year's wages, and the money given to the poor. Christ again reveals the fact that he was already well aware of what he was in for, since he instructs these critics that the poor will always be there for them to assist, but he would be absent from their presence; inferring where this absence would be much sooner than later on.

How did he intend this statement of him soon being absent from them? Did he mean he would be dead? Did he mean he would resurrect and ascend? Did he mean he would simply relocate elsewhere? What specifically did he mean when he said he would not be with them? Or did he mean that upon his success in making this transfer of authority, his seat of authority would be inside the temple complex itself, rather than on the ground surrounded by the proletariat? This author certainly believes so.

In verse 10 of Mark 14, we read where Judas Iscariot, one of Christ's immediate ten disciples, went to the chief priests fully intending to betray Jesus. Why? What are our possibilities for consideration?

From all appearances directly inside gospel accounts, Jesus and Judas were bitter rivals. Did he disagree with Christ's claims of being Messiah and the Son Of God? Did he disagree with Christ's doctrine and its intention of merging with the doctrine of Judaism to the point of replacing it? Did he disagree with Jesus holding a position of high authority because Christ intended to initiate a blood purge of the land, as we have pointed out clear suggestions for such actions inside the literature record itself? Was Judas in fact warning temple elites in opposition to Christ, of his true plans once he obtained this authority? Since it is obvious traitors to his doctrine existed among his temple elitist converts, was this planned blood purge the true reason for their turn?

In *Mark 3:21* we read where Christ congregated with his disciples, crowds gathered. Were they admirers, scorers, those who questioned, or some of them all? Then his own family rushed down to take immediate custody of him saying, "*he is out of his mind.*" The feeling we as readers of this account receive is one of his family having fear for Christ's safety, then being compelled by the moment into asking the crowds to excuse his ravings, with justification being where these ravings were due to his insanity.

Was a conviction of Christ being insane the reason that after the incident inside the temple when Christ was twelve, no further mention is made in gospel accounts of Joseph, his stepfather? Did Joseph simply throw himself into his business located in Sepphoris, and work, rather than attend any of Christ's sectarian gatherings where he called himself "The Messiah?". Was such a hard line conviction the feeling of Judas Iscariot as well, and a source for his rivalry with Jesus The Nazarene/Christ?

Judging from actions he later chose to take, we would be safe to conclude where Judas Iscariot certainly did not believe Jesus Christ, the secular man, to be the true prophesied Messiah of the indigenous Jews, nor Son Of God Almighty. He may well have feared for his own safety as true plans of Christ and his forthcoming rule were revealing themselves. He was trying to preserve his own position and survival, and quite possibly that of his entire nation as it was.

There may be no doubt there were others as much in rivalry and ready to betray Jesus The Nazarene, but probably not among his twelve most loyal students. There may well have been others among the immediate twelve who highly questioned the events of Christ's ministry as they occurred, in company with his claims for a divinely chosen leadership. There may be no doubt as well, where many indigenous orthodox Jews were loyal to the Herodian Dynasty and the rule of Rome over the land, desiring the benefits of being united in an embrace of progression; and consequently viewing a return to heritage rule as being an outdated, long lost inefficiently performing relic of the past.

In the United States a modern comparison with the times in ancient Judea would be those of individual states proclaiming a return to their own independent heritage nationalities. Can one visualize the degree of negative response in those standing outside the time honored heritage? The native Basque demographic demanding a territorial state of independence from Spain, might be another example of similarity, although its justification is totally comprehended.

Chief priests in league with those loyal to Herodian rule and the temple security staff, did not know how to recognize Jesus Christ, since he was virtually always surrounded by recent indigenous converts to his doctrine. The rapidly growing numbers of his indigenous recruits strongly suggested to the opposition a possibility for future mutiny. An alarming instinctive feeling was that something was definitely up.

Clandestine agents of this elitist opposition noted a rivalry between Judas Iscariot and Jesus Christ, who then agreed to identify Jesus Christ for a specific price, when confronted by them. The chief priests had no problem in paying Judas' thirty pieces of silver fee, when word of the price was transported back. More than likely these coins were silver temple sheckles anyway. Judas, in his seething rivalry toward Christ, followed him and his disciples in search for a place to safely point him out to these pursuing temple authorities. He intended to do so at a time when Temple security forces could arrest him without alarming the growing throngs of interested observers and doctrinal converts, always surrounding him in such a manner that he was shielded from view.

### The Last Supper

We have all read of The Last Supper event. The traditional perspective handed back down unto us regarding this event, is where Christ was sacrificing himself for the sins of universal mankind. His

speech during this event was in preparation for him taking the place of a sacrificial lamb at Passover, according to mainstream interpretation. The question here we as analysts must ask, is one of; *was self-sacrifice the true case at the time of this noted event?* Did Christ truly intend on announcing himself as a sacrifice for the sins of all mankind, or was something else going on here? Did he in reality mean this moment was a gamble of all or nothing for him and his nonviolent indigenous movement?

Yes, no matter what our perspective is regarding the moment, Christ was making a motion of the most splendid altruism, fully comprehending the stupendous odds and extremely negative hard-line consequences he was up against. He would not back down to his opposition. He was not going to surrender, nor would he give up. He lived his life every day for this specific apex climax in time. This spectacular motion in his bid for legitimate supreme authority, was on!

The final stand of Jesus Christ in his nonviolent revolution might be compared with that of Spartan defenders at Thermopylae, or Texan defenders of the Alamo. The odds stacked against them all were horrendously outstanding, but the massive treasure found in a hard-line return to an independent heritage rule of patrimonial landscape, and the presumption of a mythic idolization to a point of deification by the proletariat masses destined to be gained should they succeed, rendered this tremendous risk well worth the effort. Christ would most definitely earn a supreme position inside his own pantheon of national heroes, should he be successful in this astounding venture, as would have both The Spartans and The Texans.

Here, one might even go as far as to declare where Jesus Christ should be honored as an Israeli national hero of the later Second Temple Era, if he is not to be revered for any other reason. After all, his revolution was for the return of indigenous rule in the face of a gargantuan alien domination of the heritage homeland. The general plan of accomplishing this tremendous power transformation underneath which he played part to, was extraordinary. The odds stacked against his success were

overwhelming, to say the least. The level of his fortitude in carrying this plan out, in company with that of his cultist following, was utterly astounding beyond imagination, as he conducted himself directly in the face of a horrifying blood drenched punitive, should he misstep. How many today in America for example, would bear such a level of unshakable determination and fortitude?

The examination in Christ here is where he was almost a precursor to much later notions of personalities constituting an idealization of the Romantic Hero. Our own angles of perspective and personal convictions for the doctrine of Christ, or the person of Christ, would all agree on this point, unless we were of an opinion that the existence of Christ could not be validated. This type of conviction would fly in the face of overwhelming scholarly conclusions, however.

Mark 14:12-16, *On the first day of the Festival of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Jesus' disciples asked him, "Where do you want us to go and make preparations for you to eat the Passover?"*

*13 So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. 14 Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' 15 He will show you a large room upstairs, furnished and ready. Make preparations for us there."*

*16 The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.*

The Passover celebration was a huge seven day affair of festivity on the fifteenth of Nissan, the first month in the Hebrew/ancient Babylonian year falling on the last two weeks of March and the first two weeks of April in our own calendar. On the first day, the fifteenth of Nissan, making this day the sixth day of Christ being in the city of Jerusalem since the day of his triumphant entry, from the perspective of his doctrinal converts. It was on this day the Passover lamb was to be sacrificed.



The immediate students to his doctrine ask him; “where do you want us to go and make preparations for you (*our leader*) to eat the Passover?” In other words, Christ already knew the location. How did he know? Had it been pre-arranged by temple elites in his alliance? Evidence found in gospel records themselves suggests the conclusion of this author as being yes to the question. Obviously, Jesus couldn’t take Passover out in public, so where should he and his converts go in secret to do so, was the question proposed.

In lines 13 through 16 Christ instructs two of his disciples to go into the city, where a man who was obviously an assistant in what might be called part of an underground railroad system designed by this sect, would meet them carrying a jar of water. Christ, while acting on orders of a sectarian elitist above him, must have also instructed these two men to stand at a specific spot in the city not recorded inside the gospel record, where this man was instructed to meet with them. An underground system of individual residences has been part of revolutionary social movements all throughout history.

The twelve were instructed to follow this man and prepare for them all inside a specific upstairs room of his home that he would reveal to them. This room was already furnished and made ready. Who else had done all of this work, if not his sectarian members? Was it all organized by magic? I doubt so. The entire course of events noted here inside this gospel account of Mark, was obviously prearranged.

When evening fell on this sixth day, Jesus met with his disciples inside this room of the doctrinal convert (*cult*) member's house. In *Mark 14:18*, Christ informs all twelve where one among them would betray him. The elites in his alliance from inside the primary temple complex, already informed him where one of his own agreed to reveal him to temple security personnel, at an appropriate time. Maybe he did not know specifically who this person was, only that it was one among his own twelve closest students.

In verse 14:21, Christ issues the punitive falling upon this yet to be revealed man initiating his

betrayal. Agents inside his cultist organization were planning a reprisal, perhaps an assassination.

Christ may not have known specifically who his betrayer was, he simply knew it was one among the trusted twelve, who was feigning loyalty to the moment, and he was simply giving him a stern warning.

Then again, he may well have known specifically who this man was from these same inside connections with Temple elitists. In either regard, this man would certainly be found out, Christ was warning them, and dealt with appropriately.

*“But woe to that man who betrays the Son of Man! (Son of God born of man?). It would be better for him if he had not been born.”*

As they were eating he is recorded as breaking the bread, giving it to his disciples, saying it represented his body. He passed a cup of wine around to all of them. He declares that we are all now one blood of the covenant and the doctrine, as they drank. While they all toasted to his success in assuming his rightful position of leadership, he declares aloud where the next time he toasted them would be when he assumed his rightful position of authority as legitimate king of his demographic, and High Priest of the primary temple complex, where his doctrine merged with Judaism would reign supreme over the heritage landscape. In him, indigenous rule would be restored back upon the homeland after 550 years of alien domination, at long last! Through him it would endure the ages, when all opposition was finally purged away.

So *The Last Supper* was not a toast to failure and a horrible death in an altruistic sense, *but a toast to life and an astounding success in the very face of staggering odds stacked against his effort.* Jesus Christ was the perfect altruistic hero. No matter what the consequences now, this revolution was on; and the hero in this new type of war, Jesus Christ, eagerly embraced his newly defined mission in these responsibilities, and the glittering prize lying at his immediate grasp! For reasons within himself and without, he could never turn back now. In Mark's verse 14:26 Christ and his disciples are recorded as

singing a hymn upon exiting the upper room (*a victory hymn?*), then making their way toward the Mount Of Olives from Jerusalem.

### Incident In The Garden Of Gethsemane

In Mark 32 through 41, we read where Christ, in company with Peter, James, and John, retired into what was then a secluded area at the foot of the Olive Mount, east of the old city, and across the Kidron Valley. This garden grew primarily olive trees according to the latest DNA investigations, but may well have grown other productive plants and herbs at the time of Christ.

In the account Christ gave these three disciples strict orders to stay on guard, since the gathering crowds were home sleeping and not there to shield them. He knew the following day would bring his greatest defining moment.

We possess no information as to specifically what the plan of Christ and his sectarian leadership was for assuming this position of control, but he was sternly warned by these insiders, well knowing what the most likely outcome of this effort would be. He also was well aware of the risks taken when he, in company with only his most dutiful loyal three students, stepped into a secluded area away from a shielding crowd for the purpose of using solitude to reduce the tremendous pressure of this ever mounting stress in the anticipation of the staggering event to occur on the following day. He was duly informed by his insiders that he was being followed by agents of the elitist in opposition. Temple security forces were accompanying these elitists, and would arrive to arrest him on the first moment such an opportunity presented itself.

The risk factor was so high Christ could not rest due to the level of worry on his mind at the time. We read where Christ prayed in earnest to the supreme God Of The Universe while his disciples stood on

guard, asking that the situation be passed from him. He caught these disciples sleeping while on guard duty three times. Was it stress from worry causing these trusted three to fall asleep? Christ could not sleep at all due to his own situation of stress, the heavily weighted task before him, and what he was informed of regarding the most likely outcome, should he make his attempt at seizing authority.

Christ was between a rock and hard place on this night. His entire life was groomed for this defining moment when the sun arose. Every word he spoke, every deed he accomplished, was motivated by this need to support his contingency for the position of patrimonial King, High Priest, and long prophesied Messiah of his demographic. There was no backing out of this. The die had long been cast at the very moment of his conception. If he chose to bolt and run now, not only would the cult be disappointed, they would have been infuriated on all levels, with the end result more than likely being where he would still wind up dead in a similar, cringing way. There was no going backward, no running; only one way to go, and that was forward on with this surreal plan of David confronting Goliath.

What may have the plan for Christ assuming his rightful position been? We are not informed by any type of literature in our present possession. We may only make deductive presumptions, leading into our own hypothesis. This author's vision of the plan runs as follows;

*Certainly the following day would have commenced with another brazen walk into the Temple courts. Swelling crowds would have gathered around this Rabbi. When the chief priests approached, a challenge would be needed. Some sort of call would have to be made for the High Priest, Caiaphas, to accept his true position of inferiority, while admitting to his illegitimacy for being High Priest down to the growing crowds without, who were sure to be demanding it. When Caiaphas demanded to know who Christ was to ask, then Jesus could make his announcement in appeal toward the entire jabbering mass of converts as they congregated in astonishment. In response to the question of Caiaphas, Christ would have promptly asked Caiaphas to give his heritage pedigree to the people in support of his*

*contingency for the supreme holy position he held.*

*When Caiaphas refused out of pride, in company with an opinion of inferiority directed toward the sage priest, Christ; the Sanhedrin, the Pharisee, and the Sadducee would be called upon to cast their vote for the position. Christ, who knew he already held a majority in conversion to his doctrine among these elites, would win this vote hands down. He would then replace Caiaphas as High Priest, the lines of Jesse and David would be restored, the indigenous demographic would once again rule the land, with Christ as their anointed King, their rightful High Priest, and the anointed Messiah of their entire demographic.*

Christ had been intimating his candidacy for these positions among the masses already. He was their rightful king, their rightful High Priest, and their long awaited Messiah, who was destined to lead them into a new Golden Age. His claims were what had caught the ire of the Temple authority. Christ was not only challenging the authority of the temple, but Judaism as its own doctrine, and the Herodian Dynasty. What was destined to be next from him, a direct challenge to the authority of Rome?

It was the job of Caiaphas to directly address this potential threat. Not only that, it was he who was most direct in line for a loss of cherished status and position. The High Priest was among the most well paid and respected positions in the entire kingdom! Word only recently made it into his hands. Was it from his own alliances on the ground? Or was it *from another betrayer found inside the temple elitist alliances of Christ*, informing Caiaphas where Christ already had converted a majority of Temple leadership into his doctrine?

Christ was on the very cusp of leading a successful indigenous mutiny, and overthrowing the High Priest's authority directly underneath the very nose of Caiaphas himself. When this sage philosopher, Jesus The Nazarene/Christ, succeeded, not only would Caiaphas be out of a job, he would appear as the greatest of fools in the process.

As a matter of fact, Herod Antipater himself would prospectively be out of job, since this man was claiming to be the legitimate king of his indigenous demographic! Caiaphas long heard about this indigenous commoner they call, *The Christ*, and his claims, but he couldn't have ever imagined where there would be anything to it, other than being a wishful voice of indigenous discontentment standing somewhere far out in the hinterlands.

To his shock and surprise, here this man stood at his very front door step, in company with a huge crowd of potential rebels to boot. Who did this man, Christ, think he was, donning his sack cloth imitation High Priest garment? The authority of Caiaphas and Herod Antipater would never be usurped by such a disgusting figure, and certainly not while the most competent candidate for High Priest was on watch. What would Herod Antipater think of him if he continued to do nothing in address to this dawning situation? Most certainly he would be imprisoned, and more than likely even executed for his inaction. This fellow, Christ, must be stopped immediately!

In *Mark 14:41*, Christ chastises his sleeping students. He glances up, spying Judas walking briskly at the helm of a few chief priests, scribes, and a column of temple security officials, according to the author of Mark's Gospel. Jesus can only arise from his prayerful slump, intending to negotiate his way out of the pinch. There would be no fleeing from this looming situation, unfortunately.

Judas declared that the one who he kisses would be the cult leader, Christ. Judas hurriedly walks toward Christ, saying "*Rabbi/teacher*" then kisses his cheek. Temple security forces instantly place Christ under arrest, not Roman soldiers by the way. As these security forces surround Christ, one of those standing nearby, we presume as being one of the three disciples, more than likely Peter, specifically; drew his sword, striking the ear from a personal servant of *High Priest, Caiaphas*, himself, verse 47. In this note, let there be no doubt as to specifically who it was sending this patrol out in search of Christ, or who it was behind the scheme to expunge him. All of the information is lying

there before us in verse 47 for the ages to bear witness.

Christ doesn't go quietly when he witnesses this servant of the High Priest losing his ear,<sup>58</sup> and now knowing what was going on behind the scene, he protests;

*“Am I leading a rebellion,” said Jesus, “that you have come out with swords and clubs to capture me? 49 Every day I was with you, teaching in the temple courts, and you did not arrest me.” 50 Then everyone deserted him and fled.*

Christ was fully aware of specifically who it was that had ordered his arrest. He was already aware of the outcome as well, as were the others. This was the reason all of Christ's companions fled the scene. Now Christ was alone with the enemy, being cuffed in shackles and chains.

A young man was following Christ, wearing nothing but an outer robe. He was probably an apprentice in training for the sectarian priesthood. This robe was seized upon by these same security forces. The youth slid free from the robe as these security men grappled in an attempt at securing him in their clutches. He bolted away from the area, far away from his pursuers in the complete nude, never to look backward again as far as we know. Everybody from the lowest in rank to the highest so it seems, was completely aware where the worst in this situation still lay yet ahead.

### Jesus Christ Standing Before The Great Sanhedrin

According to the Gospel account of Mark, these security officials took Jesus to stand before the High Priest, Caiaphas, himself. So now we know who it was specifically ordering this arresting procession, and the real reason why; it was his job as High Priest most directly on the firing line, and his authority being challenged by this indigenous sage Philosopher, Jesus The Christ, the Galilean, the Nazarene,

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<sup>58</sup> There are no claims of Christ reattaching the servant's ear inside the Gospel Of Mark, the gospel standing closest in time to the days of Christ.

should this man's appeal to the indigenous masses for lordship ever be allowed. The very fact of Christ's attempt preceding the possibility of an outright call to challenge High Priest, Caiaphas, into giving hard substantiation for his position, was so great in it's successful conviction in that it already held a majority (*according to his inside informants*), rendering the situation at hand that much more tense.

Should Jesus Christ ever manage to escape, then every position presently held outside of his own covert body of doctrinal converts , would be lost for eternity. The Roman government must be convinced this potential in threat was as great toward their position in standing, as it was toward the Herodian Dynasty and the temple administration.

The Great Sanhedrin was a temple council of 70 judges who determined how Judaic law would incorporate secular law, then handed these convictions back down to the Sadducee and the Pharisee to facilitate back down to the people in simplistic ways to be comprehended by the proletariat at large. The problem with these mandates was that they were often out of touch with daily life circumstances of rank and file masses, like the price of Obamacare was to a majority of uninsured working Americans. This was a primary reason in a nutshell, why the reality of so many numerous sectarian splinter groups existed during the Second Temple era, including this specific sect in which Jesus Christ was hailed as supreme leader.

According to first century Jewish historian, Josephus, Caiaphas was appointed by the *Roman Prefect/administrator* leader, *Valerius Gratus*, who preceded *Pontius Pilate* in A.D. 18. Caiaphas is said to have ruled for 18 years as High Priest inside the primary temple complex. His reign would have endured until A.D. 36. From these dates and figures alone we may view where the year of Christ's trial and execution in 33 A.D. would have easily fallen into the historical time frame of Caiaphas later rule. This historical note of Caiaphas appointment by an alien (*Roman*) governing body also proves where at



least one primary source of indigenous resentment lay. Did he conduct his duty requirements in a competent, respectful manner? At this point in the informational body we simply do not know, nor do we possess enough hard facts to make a deductive determination.

As the temple security officials hurriedly rushed Christ off toward the court of the Sanhedrin, Peter, possibly Christ's most dedicated and outspoken student, followed them at a distance directly into the court of the High Priest himself, warming himself before an open fire. The night air must have been cool in early spring during that time.

We are informed in Mark 14 verse 55, that the whole Sanhedrin and the chief priests were searching for evidence to use in condemning Christ. Many of them made baseless claims failing to stand up in cross examination. There may be no doubt where his captors didn't intend to allow Christ to go free. Should he ever manage to escape their clutches, he would be the indigenous people's hero without question then.

Some of his false accusers went as far as to claim Christ had said he would destroy the temple made with human hands in three days, then build it back without human hands (*Mark 14:58-59*), but such claims still failed to stand up in cross examination. The situation for these elites inside the primary temple complex in Jerusalem *was desperate*. For them it was a matter of saving face and managing to successfully eliminate Jesus Christ; or lose all, including the doctrine of Judaism as it was known down through the ages. How were they ever going to accomplish such a complicated task in the face of colliding masses who would know better, and a reigning government who might seriously question their actions?

In *Mark 14:60-61*, Caiaphas continues to directly question Jesus Christ, demanding before the entire congregation that he explain the charges being levied against him. Christ, on the other hand, chose to remain silent, never speaking a word in his own defense. Caiaphas seems amazed at this silence of

Christ. In verse 61 Caiaphas directly asks him a point blank question demanding direct answer.

*“Are you the Messiah, the son of The Blessed One?”*

Christ gives direct reply. From a practical point of view, he has no other choice since his entire sect bore an ear to the proceeding. Maybe one reason Peter followed the arresting procession into the inner court area was due to his own personal questions regarding the truth in Christ's claims, as much as it was for any love he felt for Jesus, the secular man.

*“I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.”*

In *Mark 14:63*, the High Priest, Caiaphas, is described as tearing his own clothes in seething rage at Christ's claim. He turns toward the Sanhedrin court asking them why they needed more witnesses? The statements of Christ were blasphemous, so declared Caiaphas. He then asked them to give their own opinions on the matter.

All of the Sanhedrin declared Jesus Christ guilty of blasphemy, saying Jesus Christ deserved death for making these claims. They were so angered by the thought of this sage philosopher *coming so near toward replacing their authority*, that they spit at him in their seething anger. A number of them rushed up on Christ as he stood, blindfolding him so he could not identify the guilty for doing so, then punched him across his face with their fists, screaming for him to prophesy who the persons were committing these crimes against him. The temple guards themselves are recorded as taking him to the side, then beating him more.

There again in repetition, Jesus Christ came so near to being successful in his bid for authority, he would have managed to accomplish without firing a single shot what five hundred years of warfare had continuously failed to do. Had he actually managed to make his challenge to the High Priest for substantiation in his contingency for the position he held, Jesus huge potential success in making this

challenge would have rendered a large percentage of the entire temple staff unemployed, if not liquidated by blood purge, as we already indicated earlier in this unique study regarding the teachings of Christ.

### The Denial Of Peter

In *Mark 14:66-72*, Peter is still warming himself by the open fire in the cool night air of early spring. A servant girl of Caiaphas came by. She closely examined him as he stood, then turned to claim in astonishment.

*“You also were with that Nazarene, Jesus, were you not?”* In other words, here stands one of the mutineers among us, underneath our very noses!

“I don't know what you're speaking of,” Peter snapped. He quickly walked into the temple entry way. Others were standing around on the inside. The same girl walked up, saying to all of those standing around;

“One of the mutineers is standing right here among us, and there he is!,” pointing at Peter.

“She must be crazy. I don't know what she is speaking of,” Peter snapped in his own defense.

Everybody laughed, continuing to converse; some with Peter, some with others among themselves. Those standing nearest to Peter must have detected a heavy unrefined accent, or noticed some special mark on his clothing. Maybe his very physical appearances differed to a noticeable extent, one way or another. Several more turned toward him, then said to Peter;

“Most surely you are one of them, for we can readily tell you are a Galilean.”

This very statement stems from a physical observation. What might have the differences been?

Peter is recorded as cursing toward them for their accusations, declaring aloud he didn't know the

\_\_\_\_\_ man!

What we are free to conclude here is where the word was already spoken aloud about Christ being declared a blasphemer, who fully intended to subvert temple authority with that of his own, replacing the doctrine of Judaism with his own, and purging out by fire all of those in opposition! Who did this roving hillbilly sage think he was to make such astounding claims? He, threaten us? Maybe, but certainly not any more! We will see how we may make address to this serious matter, immediately. We must do so as an example to others, dreaming of the same, as much as for any other reason.

All of this activity occurred during the day and on the night of the sixth day following the triumphant entry of Christ into Jerusalem, as time is extrapolated from directly inside gospel accounts. While this time frame appears as an impossibility on the surface, a large, growing following would render the time sequence into a completely acceptable possibility.

Verbalized claims of Christ, a fact of his origin being from among an indigenous royal family and a line of chief priests, that well may have included a king who was also a High Priest inside the primary temple complex (*a dynastic commonality*), quite possibly ruling somewhere half way through the Hasmonean Dynastic era; made an urgency for neutralization much more impending. If this movement of Christ to replace the established authority was not quashed quickly, there would exist no other chance to do so without provoking a mass indigenous revolt of some sort.

The ever prevailing truth was where at least half the authorities inside the temple complex well knew of their positions being illegitimate, according to terms of inheritance inside the original Judaic program for substantiating leadership positions. The High Priests were illegitimate, as were also the immediate rulers of the land found in the Herodian Dynasty. Therefore any appointments made by Herodian leadership or the Roman governorship, were rendered illegitimate. All of those indigenous embracing this illegitimate leadership rendered themselves as traitors to their own tradition,

consequentially rendering themselves illegitimate. Only the indigenous leadership who were in possession of heritage requirements, adamantly rejecting the illegitimacy of present leadership, were legal according to a traditionalist view of Judaic law at the time.<sup>59</sup>

The fact is if the proletariat at large outside the primary Temple complex in Jerusalem, deeply desired a change of leadership conjunction with traditional Judaic legal tradition, and a majority of Temple elites desired this same change; when votes were taken by drawing wooden stakes from a bag with the name carved upon it as Judaic law allowed, Christ would have been unanimously elected. From all appearances, Jesus Christ was the embraced leader of the most prominent indigenous movement of the time, standing in closest proximity to the primary Temple Complex in Jerusalem.

### The Seventh Day

*Christ stands before Pilate,*

*Roman governor of Palestine.*

Very early in the morning, probably at sun rise, the chief priests (*we do not know how many*), the temple elders, and all seventy of the Sanhedrin, made their plans with the backing of Caiaphas, the High Priest. Before we leap to any conclusions, let us recall where it was temple elitist *who stood to lose the most when Christ assumed his own leadership*. They made their way into the chamber where Christ was held, more than likely inside the home of Caiaphas himself; then tied him, leading him into

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<sup>59</sup> We might be tempted to amuse ourselves with the question of; when the Third Temple complex asserts itself, and it most certainly will, how will the leadership then ever be determined? Since the passage of two thousand years after the fall of the Second Temple complex, the influence of so many ethnic groups, and the fact of easy international travel in our present time, has lead to so much miscegenation. The truth is that the Temple priesthood *possess it's own genetic marker* that has survived the ages, since the scriptures indicate that racial purity (*modern day terminology*) has been a millennium demand for the Tribes Of Levi and Judah. This fact is born out by the present day genetics. Only those with that marker will serve inside the Third Temple complex, in spite of the ire originating in a future world of crossed demographics. It is true that more than likely few of the Jews in modern Israel would bear that genetic marker.

the Praetorium, which was similar to a modern day governor's mansion or city hall, handing him over to Pilate. Tradition located this scene at the Gabbatha in Jerusalem near the Temple Mount, but scholars and archaeologists have identified this scene with the newly discovered site of Herod's Palace. Hold in mind where Caiaphas was appointed by Roman authority, possibly via the immediate Herodian leadership. If Jesus wasn't sick from disturbed nerves, then certainly he should have been.

From record of Pilate's first question to Jesus Christ, he must have asked what the specific charges were being directed against Jesus Christ. The seventy Sanhedrin, the chief priests, and the Temple elders, must have made an appeal to Pilate in a claim for Christ leading a rebellion against Roman leadership. They informed Pilate Jesus Christ was telling people he was King Of The Jews, when the Romans long since declared Herod The Great and his descendants were in positions of kingship. The Idumean half-breed, Herod The Great, was even directly titled "King Of The Jews." Inside Herod's Palace, Pilate asked Jesus Christ directly;

*"Are you the King Of The Jews?,"* Mark 15:2.

Christ was between a rock and a hard place. If he said yes, then he automatically condemned himself before the governor as challenging Roman authority. Should he say no, then he automatically made himself a liar before every convert to his doctrine, since one of the primary claims he repeatedly made was that of being legitimate King of his demographic due to him being in possession of needed ancient Judaic heritage requirements, where anointed kings of the Promised Land must hail from heritage lines of Jesse and David. Christ ingeniously preserves himself on either side by giving the reply he did.

*"You have said so."*

In other words, I did not say it but you did, so it must be true. He tactfully preserves his position on both sides. In verse 3 of Mark 15, we see where chief priests accuse him of many things, and Christ remains silent. Pilate desires to pull the truth from him. More than likely Pilate already knew Christ's

accusers were lying, he only desired putting him to test on behalf of Roman authority.

*“Aren’t you going to answer? See how many things they are accusing you of.”*

Jesus Christ made no reply, and Pilate did not know how to conclude on the matter. Jesus refused to defend himself. What was this man's problem? Pilate could observe where his accusers were grasping at straws in their claims, and more than likely not being honest. Was Christ maintaining defiance by being contemptuous toward the court with his silence? More direct investigation was needed here.

In *Mark 15:6-8*, we read where it was a custom during the Passover festival for the governor to release a prisoner at the people's request. There was a rebel who committed murder during a localized insurrection named Barrabas, more than likely around the day of Christ's triumphant entry. He was thrown into a dungeon with other rebels. More than likely he and his fellow insurrectionist were already condemned to die. A gathering crowd outside of Pilates court requested for Pilate to follow through on this time-honored tradition.

What we as analyst must ask here is a question of; was something else going on immediately beneath the surface in all of this? We already know Temple leadership wanted Christ dead, and why. The reason why is that their own positions were threatened by this indigenous leader, with his new form of revolution rejecting use of violence, at least during the process of assuming authority. Why was this crowd gathering, and why were they making such a request, as if it was being made on the assumption that Pilate was not going to follow through on the time honored tradition of releasing requested prisoners at Passover? Had something or someone motivated all of this?

In *Mark 15:10*, we see where Pilate asked Christ if he wanted him to release The King Of The Jews, referring to Jesus himself; in an appearance of jest, but then, desiring to see what the reaction of these people would be toward “their king.” In verse 10 we see where the gospel record states where Pilate was fully aware the chief priests had manufactured these charges against Christ, obviously out of fear

on some level, and for some reason. The answer to our proposed question above materializes in *Mark 15:11*.

*But the chief priests stirred up the crowd to have Pilate release Barabbas instead.*

In other words the key phrase here is the “chief priests” stirred up the crowd. The chief priests were behind this crowd being present in the first place. More than likely this swelling crowd consisted of the merchants and their families who lost their business opportunity on the day Christ ran the money changers from the *Court Of The Gentiles*. Christ was also on record as blocking the entrances to TCOG so no one could bring product in or transport it out. These people and their families, in company with those of Temple elites, were some very angry people indeed.

To achieve the objective of condemning Christ and eliminating any possibility of his threat indefinitely, Roman leadership must be convinced this looming threat was aimed toward their positions as well. There were already insurrections occurring, as we observe with Barrabas. A bit more effort should see this damning mission fulfilled.

Pilates suspicions were confirmed when he asked the crowd the next question in *Mark 15:12*.

*“What shall I do, then, with the one you call king of the Jews?”*

*“Crucify him! ,”* the crowd shouted. *John 19:6* is more specific, stating plainly where this condemning crowd consisted of chief priests and Temple guards.

How did these chief priests persuade the crowd to make such a demand? With words? With some sort of gain? Was this gain financial? Was it some sort of “sanctified” blessing? At this point in our possession of information we do not know the answers to these questions. Maybe further excavation inside these sectarian cave complexes will reveal some long preserved and forgotten record, giving answer to these questions and others in the future.

*“Why?, ”* asked Pilate to the crowd, *“what crime has he committed?”*



The crowd continued to yell for Jesus Christ to be crucified. The reward from the chief priests in company with the High priest's (Caiaphas) blessing for making such a demand, was certainly great enough to have been very persuasive.

In *Mark 15:15*, Pilate must have feared the growing crowd opposing Jesus Christ. Who constituted this crowd? Obviously they consisted of those satisfied with current temple leadership inside the complex, and Herodian rule over the land, desiring all to remain as it was. Jerusalem at the time was a center for what would be labeled in our own time as “*liberal theology or dogma.*”

Embracing foreign ideologies and people were viewed as being “*progressive.*” While traditionalism was viewed as being *regressive*, if not even *repressive* towards outsiders. The situation in this analysis, appears reminiscent of world wide politics in our own day. The educated inside the cities were “*liberal progressive,*” and inside the countryside were the uneducated, *conservative and ultra-conservative*, who could not let go of their “*outdated*” ideas.

Pilate held no convictions either way. He didn't care if this man called himself the *King Of The Jews*, as long as he didn't attempt to impose his authority at Roman expense. If his own *countrymen/local direct rulers* had a problem with him, then the problem was within them, and among their own.

To quell the motivated rage of this crowd toward Christ, we see in *Mark 15:15*, where Pilate released the rebel, Barrabas, then had Jesus Christ flogged according to the usual crucifixion process, handing him over to Roman executioners originating from local recruits directly out of Jerusalem, who specialized in crucifixion. This fact of these recruits being local will explain the occurrence of events future from the one described above. Pontius Pilate did not possess any authority to command Roman legions, and in the case of needing an armed company, appealed to his superior legate located in Syria.

Although there is no known record, more than likely all of Barrabas fellow insurrectionist suffered the same fate of crucifixion as did Christ, quite possibly on the same day as Christ. We have no known

way of disseminating the truth in this until it is somehow revealed back down to us.

In *Luke 23:8-12*, we have a somewhat different account of these occurrences, than in Mark. We must recall where the author of Luke recorded the account anywhere from 10 to 40 years following authorship of the account in Mark. Luke may have possessed access to a different set of facts formed from an elaborated angle of perspective, in regard to the life and times of Jesus Christ. In the next section after the crucifixion of Christ, we will engage a brief examination of gospel writers and their personal perspectives.

In this account of Luke, Christ was handed over to *Herod Antipater*, who was greatly pleased, desiring to witness some sort of miracle or sign, since he heard so much about him. Jesus, on the other hand, offered no answer to his many questions. The chief priests and scribes were standing there falsely accusing Christ, while mocking him. Herod and his soldier then decided to join in the fun of mocking Christ. They jestingly dressed Christ up in an elegant (*King's ?*) robe. They sent him back to Pilate. Before that day, Herod and Pilate were enemies. On this day they became friends, according to the author of Luke's Gospel.

In this author's opinion, while Luke's account of Christ being handed over by Pilate to Herod Antipater may be historical fact, the account of Herod and his security forces placing an elegant robe on him and suddenly turning to mock him, may be an embellishment of Luke's, as was the account of Herod and Pilate suddenly becoming friends on this single day of Christ's great misfortune.

In the beginning Herod Antipater appears to have taken a liking to Christ, so why would he suddenly turn? Why would Christ have remained quiet to Herod? Why was he given a new robe? Certainly locally recruited Hellenist Judaic soldiers underneath Pilate's command, may well have committed such grossly jesting motions. Mark, the oldest account of the event, doesn't mention where Christ was ever handed over to Herod.

## The Mocking Of Christ By Roman Soldiers

In Mark's account, the column of soldiers led Jesus Christ away from Pilates judgment throne located on the outside edge of Herod's Palace, directly inside his Pretorium/palace itself. Lets recall the fact stated earlier of Pilates recruits into his immediate military command being garnished from among local populations of Jerusalem at the time. This would mean that more than likely Pilates immediate military column was made up of Hellenist Jews, or those hailing from the province of Idumea; which were largely made up of half-breed local indigenous people, who were products of intermarriage between the orthodox Jews with Seleucid Greeks.

These people would have been totally loyal to the Herodian Dynasty in majority, and since Rome was their employer, would have had no problem with power structure as it was. Jesus Christ and his doctrine, on the other hand, would have been viewed by them as a potential threat to their security in every sense of the word. Greece ruled the area for almost three hundred years, and Rome already ruled for 63 years, basically only dealing with high end administrative affairs, leaving all else as it had been for so long. An ideology of untainted indigenous rule would have been viewed in the metropolitan society of Jerusalem at the time of Christ as a discard for progressive government, if not even a subject for ridicule and amusement at the thought; as would a modern day return of US government in the Southern states to a rule of neo-Confederate authority.

While inside the Pretorium crucifixion specialists called together an entire company of soldiers to muse over their captive. They placed a purple (*the color of royalty*) robe upon him, then twisted together a crown of thorns <sup>60</sup>, setting it (*smashed it*) upon his head. In Mark 15:18 we read;

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<sup>60</sup> *This crown of thorns possibly could have been a type of barbed wire, with needle like barbs, used as a torture device on mutinous leaders claiming to possess authority.*

*And they began to call out to him, "Hail, king of the Jews!"*

In verse 19 we read where they struck him with a staff repeatedly, spitting on him. In jest they pretended to pay him homage by falling on their knees. When they had taken their pleasure in mocking him, they replaced the purple robe with his own robe of sackcloth, then these specialist led him out to be crucified.

In *Mark 15:21*, we read where a man from Cyrene, a Greek settlement in the province of Cyrenacia, located in eastern Libya, was present inside the observing crowd. This settlement had a Jewish community where 100K Judean Jews were forced to dwell during the reign of Ptolemy Soter (323-285 B.C.).

These Jews constructed a synagogue in Jerusalem, where many went in celebration of the pilgrimage festivals, including the *Passover festival* and the *Feast Of Leaven Bread*. More than likely Simon (*a Hellenist Jew?*) was there at the festival, noticed a huge commotion, heard the talk about what was going on and who it was, deciding to investigate out of curiosity.

Apparently at random, the Roman soldiers drafted Simon to carry the cross of Christ. Jesus Christ must have collapsed from carrying the weight of a near 100 pound, eight inch beam of solid hard (*more than likely cedar*) wood across his shoulders, after taking such a heavy scourging. This collapse in combination with the unusually heavy flogging more than likely caused Christ to suffer severe cardiac damage, while damaging other internal organs. It is possible he was already severely weakened from infection caused by this destruction due to the flogging, before being forced to carry this heavy cross beam of cedar, a very solid wood.

His scourging was more than likely much more intense than average, since the locally recruited soldiers bore a special hatred for Christ, who sought to transform not only their national leadership but also their religious doctrine. Word may have been passed that Christ intended to execute by burning all

of those refusing to accept his doctrine upon his ascension into the seat of authority, the possibility of which has already been discussed. If it could be proven where such a word speculated back down to these soldiers conducting the scourge, then we might comprehend true logic in the viciousness Christ endured on that special moment in time. While good Simon must have disliked having to perform duty on his day of celebration, little did he know at the time that his actions of giving a doomed man of importance assistance, would grant him a special recognition in words for all future time to come.

Inside the Gospel Of Mark, two rebels (*leaders?*), not thieves, were crucified with Christ. Evidently these individuals were among those who were with Barrabas during his revolt that must have occurred either during, or immediately prior to, the triumphant entry into Jerusalem of Christ. Since it was a common custom of Roman authority to force criminals into carrying their own cross, there may be no doubt where both were forced to do the same as Christ is recorded doing. We might imagine where many more of these insurrectionist were carrying their own crosses at the same moment in time, in other parts of the city.

Contrary to hundreds of paintings, the Roman cross was not shaped like the Latin cross of these paintings. The Roman cross was shaped like the letter T. A 16 inch by nine inch hole was dug into the ground, or picked out of soft stone such as limestone. A square copper, tin, or metal sleeve was hammered into this hole. A large one foot diameter upright pole, with one squared 12 inch long by 8 inch nipple inserted into this sleeve, holding the upright pole firmly into place. On the other end was a square 12 inch by 4 inch nipple. Over this would be placed the four inch square hole chiseled through the cross beam Christ carried. The Roman idea here was for the sake of efficiency, since both beams would be used repeatedly for the same purpose, until they eventually split, for whatever reason.

This upright beam was already positioned on a hill called Golgatha (*the place of the skull/cranium*) at two converging roads fork, immediately outside city walls. A hill shaped shockingly like the cranium

of a human skull is positioned a few dozen yards outside the Sheep Gate or the gate facing The Mount Of Olives, located on the eastern wall near the northern corner. This area was where sheep were led by pilgrims for the Passover sacrifice. Christ was known by his followers as "*The Lamb Of God.*" The hill was also located at an intersection of two major entry roads, both probably being two roads Jesus Christ, himself, walked innumerable times throughout the course of his life. This hill would have been close enough where persons standing on the Temple mount along the eastern wall could have read the statement of his crime, and Christ could have heard what was being said about him as he hung by nails in misery.

Directly across from this hill on the summit of the Olive Mount would have been positioned the place where the priest conducted the blood sin sacrifice on the "*third altar.*" Christ was said to have died for the a forgiveness of mortal sins <sup>61</sup> in those converted into his doctrine. He, himself, was seen as this blood offering for the *sins/imperfections* of his cult members and doctrinal converts. The ever prevailing feeling here, however, is where this conviction was *not that of Christ*, the secular man, during his lifetime.

From this mount positioned outside of the Sheep Gate, one could have witnessed the ripping of the Temple curtain. In the deductive opinion of this author, this place is where the original Golgotha was located. It is also possible where the Third Altar area located on the Mount Of Olives could have been the original Golgotha site, but scriptural accounts never made mention of the crucifixion site involving the MOO. This author discredits such claims.

This note may be suggestion here inside the gospel record, where Pilate may well have allowed these elitist recruits of Christ from inside the primary temple complex itself, to state specifically where the crucifixion event would occur, conjunction with other specifications, long as certain conditions

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<sup>61</sup> Any act engaged in outside the blessing of God.

were met.

For example, from our analysis, the only place where the Crucifixion could have occurred, would have been from somewhere along the eastern wall. Behind the eastern wall sits the Mount Of Olives. On the Mount Of Olives was once positioned the *Third Altar Of Blood Sacrifice*. The exact position of the altar has already been determined by computer analysis as being where a park is now located. The distance of that altar from the Temple complex, and the intersection of roads immediately outside of the wall below, would have rendered the likelihood of Christ being executed there as being slim.

A far more likely spot for the site of Golgotha would have been a cranium hill immediately outside the Sheep Gate, standing at an intersection of the roads below in direct sight of the Temple and third altar, since Christ was also known as "*The Lamb Of God.*"

The feeling garnished in this observation is where once this chief branch of sectarian leadership residing inside the Temple complex itself, realized Christ failed in his effort at asserting his authority in this magnificent finalization of covert nonviolent indigenous revolt, then they would simply play on this conclusion of Pilate that Christ was an innocent victim, cleverly transforming the fact of Christ's death by execution, into a martyr for his doctrine. Pilate was perfectly compliant, seeing no harm in allowing leaders of Christ's cult to direct certain specifics regarding this execution occasion, on the grounds of Christ's innocence. Criminals convicted by hard evidence would receive no such allowances, with the process occurring according to Roman magisterial procedure alone.

Thus, The Lamb Of God was crucified on a hill positioned immediately outside the *Sheep Gate*. Since according to his patrimony he was accepted by his sectarian following as being the legitimate King of his demographic, his crucifixion was also in easy view of the nearby *Lions Gate* as well. His patrimonial inheritance for being the legitimate High Priest would have commanded a view from the Temple mount, weather it stood on the platform recognized nearly universally as the true Temple

Mount, or somewhere in the area known as The City Of David on Mount Zion.

With this hill being located immediately outside the Sheep Gate, at the northeastern corner of the Eastern Wall, the wall would have been low enough where the crucified figure of Christ would have easily been viewed by any on the Temple mount desiring to step out for a glance. The Lions Gate would have been a primary gate of entry by pilgrims and all others. The intersection at the roads from the Sheep Gate and the Lion's Gate, would have allowed any persons entering or exiting the city, to gaze upward upon this astoundingly blood drenched shivering horror hanging on the T cross before them, as they walked passed.

We may also view slight indication where Pilate and the Herod Antipeter may have actually been at odds, at least to some degree. When the High Priest, Caiaphas, walked up to where Christ was hanging, taking notice of the charge being "*Jesus Of Nazareth, King Of The Jews,*" from all appearances he felt uncomfortable with this direct charge being made as such.

According to the gospel of *John 19:21*, Caiaphas personally confronted Pilate, requesting that Pilate change the charge from King Of The Jews, to *he said that* he was King Of The Jews, since Herod The Great and his dynasty was already been long noted by Roman authority as being King Of The Jews. Pilate may have also been delivering a subtle message to Herod Antipas, making Caiaphas nervous. Caiaphas may have also feared a fact of Christ being transformed into the status of martyr to his followers.

The appearances back down to proletariat onlookers were, *that the one who you have called your king wound up here, because Herod is your king. This is what Herod thinks of you and your king. If you don't like it then direct your anger toward him, rather than the Romans.* Pilate is on record as adamantly refusing Joseph Caiaphas' request for a change in the charge labeled inside the brass holder above the head of Christ, as he hung by nails on the wooden cross.



What we may deductively determine is where two more upright beams were positioned there on either side as well. The criminals who would hang on these beams were already nailed (*not tied as we are led to believe in the many depictions*) to the cross beam and hanged, certain to die a miserable death as Christ would be. According to Josephus, it ordinarily took anywhere from six to nine days for a person to die from being hanged in such a manner, exposed nude to the elements.

When Christ struggled to stand before the upright beam, four of the more than likely six soldiers held up the crossbeam on Christ's back, while the other two pulled his arms over it. All six of them forced Christ to fall backward onto the ground upon the beam. They then bent his arms upright, with both hands consequently being bent backward over the round beam face, while both the palms and the wrists were being nailed to the beam face.

Two soldiers then positioned themselves on either side of the beam, forcing Christ to arise, and move with his back toward the upright beam. Behind the beam stood another soldier on a small step ladder, who caught the cross beam with Christ nailed to it. The two soldiers on either end of the beam used sturdy forked sticks to lift the crossbeam with the body of Christ nailed to it, up where the soldier standing on the ladder caught this crossbeam, steadying the squared hole in the center of the beam over the nipple on the upright. He may have also had to tamp this crossbeam down firmly on the nipple with a wooden mallet.

Into a square brass holder was inserted the clearly written notice of the charge; *King Of The Jews*. Any onlooker from the Temple mount or the city walls could have easily read the charge and immediately understood this accusation in statement as being political in nature. The two rebels were crucified on either side of him. In simple terminology; this is what happens to rebels of every sort, including the nonviolent one who you have labeled as your king.

The remaining soldier on the ground would have sized the legs of Christ, bent them upward, while

nailing both ankles to the side of the upright beam. An additional nail could have been driven through his heels into the side of the beam. Once Christ was hanged, he would have been stark naked and positioned maybe seven feet off the ground.

Most importantly to the Romans, he would have easily been seen by any person coming into Jerusalem from the Mount Of Olives in general, to intentionally include Bethphage and Bethany; areas recognized and obviously understood by authorities at the time as being sectarian strongholds, where noticable potential for resistance was born. It may have even been possible that Barrabas and the insurrectionist accompanying him, were also from this area; since two rebels (*more than likely leaders in the mutiny*) were hanged with Christ.

We have records of these Roman soldiers *casting lots/throwing dice*, for fragments of his robe to be taken home as souvenirs of the event. These soldiers offered him myrrh mixed with wine as an obvious anesthetic, but Christ refused it. In *Mark 15:25*, the event is recorded as occurring at 0900. Thus the crucifixion event must have commenced around the hour 0700.

People walking passed him along the road screamed insults at him, and quite possibly the accompanying mutineers. These people were obviously satisfied with the reigning government authority and Templar status quo. In *Mark 15:32*, we read where one of the statements screamed was;

*Let this Messiah, this king of Israel, come down now from the cross, that we may see and believe."*

Other recorded insults include:

*"He saved others, but he can't save himself!", Mark 15:31.*

In *Mark 15:32* it is recorded where the two rebels crucified with him screamed insults at him. *"just look at yourself hanging there. Build the temple in three days? We doubt it, you can't even come down from where it is that you now are, much less anything else,"* they must have told him.

In *Mark 15:33*, we read record of what appears to have been an eclipse occurring three hours after

Christ was crucified, at 1200 hours, and lasting three hours. Is there an ancient record of any such event outside of the gospel accounts?

NASA does possess records of a Lunar eclipse occurring on April 3, 33 A.D. This eclipse would have been observable in Jerusalem <sup>62</sup>. This record establishes the account in Mark as fact.

At 1500 in the afternoon, Christ in his agony while hanging by nails on the cross, screams toward the heavens asking why his God abandoned him, *Mark 15:34*. In *Mark 15:37*, Jesus gave a loud cry again, although we are not told what it was he said, then “*breathed his last.*”

Thus the sectarian cult leader, Jesus Christ, died after only hanging six hours; when in most instances of crucifixion, according to the records of Josephus and others, people would hang alive as long as 6 to 9 days. What we may conclude here is that more than likely his severe beating and his collapse from carrying the hundred pound crossbeam; caused him to die from shock, in company with other internal organ damage, leading to cardiac arrest. We shall discover suggestions of the authors conviction in later reading.

In *Mark 15:38* we read where the Temple curtain was in two from top to bottom. From the position where Christ hang, this tear was witnessed; confirming that the cross upon which he hang was on the mount near the place of sacrifice, immediately outside the Eastern Gate, neatly positioned across from the Mount Of Olives. This point could have easily been witnessed from the Temple mount where both the High Priest and the Roman command post stationed on the Temple grounds, could watch for the purpose of maintaining security.

The ultimate question to ask here is; *what specifically* caused the Temple curtain to tear at the moment of Christ's death? Was it some sort of signal perpetuated from the majority standing among the Temple elites, who covertly converted over to the doctrine of Christ while feigning loyalty to the

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<sup>62</sup> Schaefer, Bradley E., "Lunar Eclipses That Changed the World", Sky and Telescope, December, 1992, p.639-642

Herodian Dynasty and Caiaphas, but were conspiring with Christ in his efforts at asserting his authority? Was this tear of the Temple curtain an agreed upon signal among the sectarians in Christ's cult where the temple authority was now divided into two deeply opposing halves, with Christ's failure to transfer all authority over unto himself, his doctrine, and his own alliances? Our plan has been discovered, so they appear to have been saying, we all now better take heed and take cover.

In verse 39 of Mark 15, we observe where the Centurion, or platoon leader, who was also a local recruit, (*Hellenist Jew?*) was evidently engaged in prior conversation with converts to the doctrine of Christ, learning about his special line of inheritance no other person in the entire land held, claiming aloud that “*surely this man was the Son Of God.*” Out of all the others, he was the one selected by divinity, born from divinity, to possess this special blood pedigree. There he hangs, and we are all guilty of slaying him. There has been no other like him before, and will be no other like him afterward.

We observe in *Mark 15:40-41* where Christ had a column of women who constantly followed him. These women appear to have been assigned by sectarian leadership the task of following Christ and caring for his needs. He was the legitimate King and High Priest. He hailed from deposed royalty, more than likely Hasmonean, if we possessed enough records to trace his family backward for us to view the connections. More than likely the assignment of this female detail attachment originated from inside converts among the Temple elites, who were in reality the chief authorities and organizers of Christ's cult.

As this author has intimated repeatedly inside this work; the person, Jesus Christ, was intentionally bred and cultivated by this cult (*name presently unknown*), originating from among Temple elitists themselves; for the purpose of transferring secular, doctrinal, and Templar authority, back over to the indigenous population of Galilee and Judah. Furthermore, it was long determined that where the indigenous people had gone wrong was by disregarding long standing prohibitions against

intermarriage with people who were not at least in origin from among the twelve tribes, and most certainly those not embracing the doctrine of Judaism in a traditional sense. The doctrine of Christ, however, would allow intermarriage, as long as the conversion was dedicated in the fullest sense of the prevailing comprehension concerning the general process in doing so.

The women in this accompanying detail attachment included; Mary Magdalene, Mary mother of James the younger and of Joseph (*not necessarily the step father of Jesus Christ, but could have been*), and an unknown female personage of *Salome*. In verse 41 we are told many other women followed Christ down from Galilee into Jerusalem, obviously part of the same assigned detail. Might he have had wives and concubines, as was the prevailing custom of the day, record of which was deleted by later church officials?

Proof indicating the height of Christ's alliances among the Temple elitist is to be found in Mark 15:43.

*Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body.*

In this account, a “prominent” man of means and influence named Joseph, from a place (*Arimathea*) known today as *Ramleh*, or *Ramathaim-Zophim*, who was also a member of the Temple Council (*seventy Judges*) or Sanhedrin, an assembly (*council*) of twenty three to seventy one men appointed in every city in the land of Israel; boldly went to Pilate, the Roman *Pontiff/governor*, requesting the dead body of Christ. This dead body may have been given to him, or he may have been required to pay a fee; since ordinarily the bodies of executed insurrectionists and criminals were simply carried away from the roadway, cast aside, and allowed to decay somewhere out in the open. The Mount Of Olives may well have been a place where crucified bodies were simply carried onto the summit, and cast over the side.

In Mark 15:34, we learn where Pilate was shocked to hear that Christ was already dead. As we have already intimated, people condemned to suffer crucifixion usually hung out in the open for 6 to 9 days. Christ only hanged for 6 hours! Had Christ only passed out? Was JOA carrying through on a plan devised among these converts to the doctrine of Christ from among the Temple elites, to acquire the body of Christ before he actually died? Was Pilate working with him to carry this act out? Did JOA pay Pilate a sum for this body, and Pilate agreed to allow it, since Pilate disagreed with the crucifixion of Christ from the very beginning? This deductive possibility is a point of consideration in our examination of gospel accounts. Mark's Gospel, the oldest one, makes no mentioning of the centurion piercing the side of Christ, so the question we are compelled to ask is, why not?

We read in *Luke 23:51* where Pilate; “*had not agreed to their plan and action.*” What specific plan (*conspiracy?*) was he speaking of? Was this plan the one intimated above, where Christ was removed from the cross while only near death, rather than actually dead? Was Pilate himself aware of the fact, and through his disagreement of condemning an innocent to die, simply going along with the program, especially when he received some sort of backdoor payment for being compliant? Was Pilate at odds with the Herodian Dynasty, and his cooperation in this endeavor another method of voicing this displeasure? Was the centurion merely paid off, saying what he said upon receiving payment? Some scholars may agree with this conclusion, but at this point we choose to investigate further into the record.

This event occurred on the day of preparation *before the Sabbath*. The Sabbath was held on Saturday according to the labeling of weekly days in our own time. Thus this event occurred immediately after 1500 on a Friday, possibly April 3, 33 A.D. . Two hours would be a fair amount of time to allow, making the body of Christ coming down from the cross between the hours of 1500 and 1700, with 1700 standing on the edge of darkness.

It is highly possible that JOA and company waited until after dark to remove the body of Christ, since making his way toward the council of Pilate, asking permission to access the body, then making his way back out toward the corpse would have taken time, when one traveled by foot alone. Removing the corpse would have taken time, thus it is safe to presume where these events occurred underneath a cover of darkness, when onlookers retired home for the evening.

In verse 43 of Mark 15, we observe where Joseph is identified as himself *“waiting for the Kingdom Of God.”* In other words, undeniable proof that he, himself, was a dedicated convert to the doctrine of Christ among the community and Temple elites!

While Pilate appeals to the centurion for proof Christ had died before handing over the corpse of Christ to JOA, the question we as analyst must ask is; was this the same centurion who stated as the body of Christ hung on the cross, that *“surely this man was the Son Of God?,” Mark 15:39.* In other words, was this centurion a young, on-the-spot-convert, hailing from among the local indigenous population, who disagreed with the execution of an innocent man and began to ask questions? When he asked questions to the point of understanding what was actually taking place, he came to agree with the sectarian attempt at transferring the authority of the established royal family and High Priest, back over into the hands of the indigenous people. When he realized that only Jesus Christ, out of all others, was in possession of heritage requirements for being King, High Priest, and the prophesied Messiah, he stated that *“surely this man was the Son Of God.”* Furthermore, because of this centurion's convictions, *was he an accomplice in this cult's* obtaining the near dead corpse of Christ from the cross?

One thing for certain is that JOA didn't take the dead corpse of Christ down from the cross, laying it inside the tomb all by himself. The author of Mark makes no mentioning of any others accompanying JOA, he only states in Mark 15:46 that;

*Joseph bought some linen cloth, took down the body, wrapped it in the linen, and placed it in a tomb*

*cut out of rock. Then he rolled a stone against the entrance of the tomb.* He goes on to state that Mary Magdalene and Mary mother of Joseph (*which one?*) witnessed placement of the corpse inside the tomb.

There again, he didn't accomplish this massive feat all by himself. Joseph simply did not remove at least a nailed 150 pounds of dead weight from a seven feet high cross, wrap it up in linen cloth, transport it probably into the Kidron Valley somewhere; or far more than likely, somewhere onto the Mount Of Olives, all by himself. He may have been able to roll a well rounded and balanced stone of several hundred pounds by himself, but this was the only feat he may have accomplished without assistance. It would be a safe assumption that he had at least three assistants, and maybe as many as five. This work must have been completed before the Sabbath day. To find out who at least some of these assistants might have been, we are compelled to investigate other gospel accounts at this point.

In John 19:39-40, we read an account revealing much;

*39 Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. 40 They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews.*

The Gospel Of John is dated from 90 to 110 A.D., some 57 years after the crucifixion of Jesus Christ. A living adult disciple of Christ would have been 80 or more years old by the time this account was written. However, scholars conclude where this final gospel account had gone through two to three revisions over the course of an unknown time span. It has been postulated by some that the future author of John's Gospel was the youth who pulled away from the guard, running naked through the Garden Of Gethsemane to escape their clutches.

This individual has been described as being "*the disciple whom Jesus loved.*" More than likely this author interviewed living disciples of Christ after the fact, and was using a set of notes compiled from



these interviews as he wrote the GOJ. The next question to motivate our investigation is one of; who was Nicodemus?

Nicodemus was a Pharisee and a member of the Sanhedrin, as JOA was. More than likely he was very well to do and prominent in his community. Spices were expensive and he is recorded as purchasing 100 pounds of myrrh and aloes, seemingly a huge amount for covering a dead corpse. Myrrh and aloes have also been known since ancient times as possessing antiseptic and healing qualities,<sup>63</sup> as they were used by the Egyptians for the purpose of embalming the dead. Is this record a further indicative of only a near death state of Christ?

Proof of a covert conversion among community and Templar elites is revealed in John 19:39, when we read where Nicodemus came to Jesus by night. In other words, had he been discovered by the opposition, more than likely there would have been serious complications resulting from that discovery. Now we have probable record of one more assistant, but what about the other two to four more?

While there is no record of additional assistants in recovering the body of Christ from the cross, there may be no doubt that men of means, such as Nicodemus and JOA, had servants. Common logic indicates that even two strong men would struggle in handling 150 pounds of dead weight, preparing the corpse, and transporting into a tomb in or near the Kidron Valley, or somewhere upon the Mount Of Olives. More than likely since no mention of additional help emerges, servants or even slaves could have been used to conduct this primary transport during the darkness of night.

The corpse was wrapped in a new shroud, then laid inside a tomb cut out of stone. There was no mentioning of this tomb being unused by the author of Mark's gospel. JOA was a wealthy tin merchant according to longstanding tradition, so he well may have been in the process of developing

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<sup>63</sup> [http://www.aloe-spectrum.com/body\\_aloes.htm](http://www.aloe-spectrum.com/body_aloes.htm), Aristotle encyclopaedic Greek herbal De Materia Medica (Approximately around 75 BC).

his own personal tomb,<sup>64</sup> as the gospels state outside of Mark.

The first century historian, Josephus, describes how this custom of burying bodies before the Sabbath was of such importance to Jews,<sup>65</sup> that they would remove the bodies of crucified criminals, arranging for them to be wrapped and put away before sunset. Inside this note of Josephus, our claim of Christ's body being removed underneath a cover of darkness loses its validity. On the contrary, it almost definitely occurred in the hours between 1500 and 1700 hours; and very hurriedly at that, with enough assistance to see the job through on time.

From all appearances the corpse of Jesus Christ was very hastily removed, wrapped in a new shroud, and quickly stashed inside a nearby tomb cut from stone, probably somewhere in the Kidron Valley more than likely on the edge of sundown. There may have been a certain number of onlookers to the event as well. An intent to make better on the job the day after Sabbath (*Saturday*) may have motivated this hasty retrieval and burial Friday evening, as much as any other ideal. Maybe the tomb itself was only considered as temporary, with another now long lost from the account then at the time of the event, being held and planned as being the final resting place of Christ's corpse. This suggestion of the tomb being only temporary could have been the motivation for JOA laying the body of Christ inside his own, yet to be completed tomb.

Female specialist are also recorded later on as crushing and mixing spices upon being assigned the

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<sup>64</sup> The first century historian, Josephus, also mentions that Christ was buried in a tomb beside another with a monument to a High Priest named John. Was this High Priest John Hyrcanus, the Hasmonean King who was also High Priest? High Priests were buried in exclusive cemeteries so they could visit their own, but would not violate the command for them to forbear coming into contact with human remains. This account also validates this author's claim that Christ was buried by doctrinal recruits from directly inside the primary temple complex itself, who fully intended for Christ to assume authority as legitimate High Priest and King of his demographic.

It is a personal claim of this author made from a secular perspective, that this branch of recruits from directly inside the primary temple elitist structure itself, was also the covert sectarian high command orchestrating the entire manifestation of Christ, and were the real authority inside this still yet unknown sect over which Christ was assigned a figurehead leadership; until he could assume his position of authority inside the primary Temple complex itself.

<sup>65</sup> James F. McGrath, "Burial of Jesus. II. Christianity. B. Modern Europe and America" in *The Encyclopedia of the Bible and Its Reception*. Vol.4, ed. by Dale C. Allison Jr., Volker Leppin, Choon-Leong Seow, Hermann Spieckermann, Barry Dov Walfish, and Eric Ziolkowski, (Berlin: de Gruyter, 2012), p.923

task of preparing the body of Christ for burial. We must always recall that to the proletariat inside the cultist element in this specific sectarian organization, Jesus Christ was fathered by a divine being, and was in possession of the patrimonial inheritance for holding the position of King, High Priest, and that of the long prophesied Messiah. Jesus Christ was also on record inside all of the Gospel accounts as being innocent of all charges in the eyes of Pilate; who out of personal sympathy or general passivity in regard to the situation, may well have been lax on allowing Christ's sect to possess the corpse, and even direct many specifics of the event with certain conditions being met, especially if payment of any type was rendered.

## Chapter 4

### *The Resurrection Event*

What are we to make of it?

In Mark 16, we read when the Sabbath was over, very early on Sunday morning at the break of dawn, Mary Magdalene, Mary mother of James, and Salome (*his female follower noted in Mark?*), brought spices so they could anoint the body of Christ. All of them wondered who would be around to roll the immense stone away from the tomb, as they briskly walked along in the morning darkness.

As the tomb came into view, they could see where the large round stone was mysteriously rolled

away from the tomb entrance. As they cautiously entered the tomb they saw a young man donning a robe of brilliant white, sitting on the right side of the bench where the corpse once lay. This sight startled them.

6 *“Don’t be alarmed,” he said. “You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him?”* 7 *But go, tell his disciples and Peter, ‘He is going ahead of you into Galilee. There you will see him, just as he told you,’* Mark 16:6-7.

What we can deductively determine is that since two women walked inside of Christ's already opened tomb to anoint his corpse between the hours of 0530 and 0600, on a Sunday morning back in 33 A.D., then this tomb must have been opened sometime between the hours of 0300 and 0530 at least, if not even earlier. What they discover is a young man dressed in a robe of white (*possibly bleached out into brilliant white*) sitting on the right side of the bench where the corpse of Christ once lay, only 48 hours before.

The note in Mark 16:6-7 is also interesting in its mentioning of Jesus being back in Galilee after his death. There is a somewhat covert Jewish tradition that the body of Christ was later relocated to an ancient graveyard on a hill near the city of Safed in Galilee. Here in this graveyard lay the bones of numerous important Rabbi from the general time period of Jesus. This already commonly held belief was further promoted by a foremost rabbi and mystic named Issac Luria Ashkenazi during the mid 1500s.

*Luke 24:4* describes *two* people inside the tomb manifesting suddenly beside the women and wearing clothes appearing as lightening. This gospel notation of Luke may constitute an elaboration on the bleached whiteness of the young man's robe who sat inside the tomb of Christ by the bench, with one more person added for an increased dramatization in the account.

*Matthew 28:2* describes this young person as being an angel coming down from heaven, but on what

perspective did the author arrive at such an analogy? Did the label of “*angel*” apply to a messenger from inside the primary Temple complex itself? Powerful suggestions of fact would conclude in answer to these questions with a reverberating “yes.”

John doesn't even mention a person being inside the tomb, he merely states that Mary turned, running upon discovering it was empty; soon finding Simon Peter in company with another unknown disciple, and “*the disciple who Jesus loved,*” informing them; “*They have taken the Lord's body out of the tomb, and we don't know where they have put him!*” John 20:2.

Who is referred to inside this gospel note in the word “they?” Could these immediate disciples of Christ have suspected temple elitist had removed his corpse? What is very obvious in John 20:2 is where Mary, Peter, and the “other disciple” did not believe themselves Christ had actually arisen from the dead. Matter of fact, what these disciples did believe was that his corpse was relocated by people whom they were at least aware of, if they did not actually know.

From all appearances, according to scholarly analysis, though the Gospel Of John was written apparently last of all the gospels, it betrays evidence of being rewritten at least two times prior, and possibly even three. Not only that, there is also suggestive evidence where the unknown author of John was at least an eyewitness to the events described as occurring in the life of Jesus Christ, unlike Luke or Matthew, appearing at times to have embellished their accounts of the events described in the lifetime of Christ.

One of the primary themes in this work is that *Jesus Christ was raised up inside this unknown sectarian cult. From the very moment of his conception, and his mother's later marriage, the entire process was prearranged by a specific cultist sect. Christ was groomed as he was being raised to become Messiah of his demographic via the cult's specific doctrinaire, the legitimate High Priest, and legitimate King Of His entire Demographic. His great defining moment would be when he moved in*

*challenge to the established authority, proclaiming his own administration inside the primary temple complex of Jerusalem. Here inside this challenge he would win everything, or he would lose not only his life in the most horrible manner possible, but all he labored so diligently to create.* This would be a new type of revolution shunning violence, at least until a hard line transfer of administration occurred; yet one where the authority over the heritage land and the people on it, would shift back into the hands of indigenous people, where it really belonged.

While Christ failed in the effort to facilitate this transfer of administration by first publicly proclaiming his authority on the Temple grounds, Temple elites failed to convince Pilate that Christ was attempting a transfer of authority intending to threaten Rome to an equal extent as it would present temple leadership.

Additional claims here in this work are that *while Pilate agreed to the execution desired of the immediate Templar leadership in an appeal of pacification to the masses stirred by the chief priests and the scribes there on the temple grounds, and as a precaution in possibility for future negative situations that Roman magistrate would have to deal with; to an arguable degree he also allowed the temple elites who were converts of Christ, to choose the place and certain conditions in the situation where the crucifixion occurred, since he viewed Christ as an innocent victim rather than a common criminal.*

Additional contentions of this author are that *these inside elitist converts had long developed the conception of Jesus being martyred and resurrected as an alternative plan prior to the day, in case Christ failed in his effort to proclaim his administrative authority during the week of his triumphant entry.* In simple terminology, these temple elitist were well aware of the odds being stacked against the success of Christ in his appeal toward the temple elitist on behalf of the indigenous sectarian population, and developed a plan to facilitate his resurrection, so this movement might retain the opportunity to regroup at a later date, and this deeply desired transfer of authority would still take

place.

In *Mark 16:5* we have mentioning of a young man wearing a robe of white sitting inside the tomb. This account would fit the description of a young priest completing his seven year apprentice, in training to become a chief priest. This group of priests in learning virtually lived inside the temple, performing maintenance detail, training in the blessed trades of carpentry and masonry, assisting with the daily sacrifice, etc. This person would have been unseen at all times by the proletariat on the ground, and unknown outside of his immediate family, for all practical purposes. The tomb assignment of offering the miraculous report on Christ would have been a perfect duty for this trainee to perform, being coached as to specifically what needed saying when the women approached at first day break with the corpse spices seeking to fulfill their duty of anointing it, as custom of the day dictated.

This young apprentice tells these women Jesus, The Nazarene, has arisen, and is in Galilee, where it appears a sectarian center was located at the time. It would have been highly possible the body of Christ was relocated in the middle of the night at Cana, or even inside a sectarian complex on Mount Carmel.

The problem with this analogy is that for him to have already been in Galilee would have demanded a three day walk, or a day and one half donkey ride, with the corpse being concealed in a wagon or travois of some sort (*a drag pulled behind a beast of burden*). Since Christ died on Friday at 1500 hours, then his corpse must have been transported out of the tomb after dark on Saturday night; if not even on late Friday night, since no person would come to any tomb during Sabbath day. The ultimate question to ask here is; was Christ really clinically dead as we know the term in our present day, or only in a deep coma at the time of his crucifixion?

The women are instructed to go tell the disciples, and Peter. Here we may view the link between this young apprentice's instruction and the sect of Christ itself, with this mentioning of the disciple, Peter,

specifically. When John records that Christ has arisen, was comatose viewed at the time of Christ as simply being a state of death?

Other interesting notes in Mark 16 are that verses 9 through 20 do not exist in the oldest manuscripts of Mark's Gospel, nor are they mentioned by other ancient witnesses. The suggestion in this is that the account of actual events ceased after verse 8. Evidently, as far as this author is concerned, the additional verses 9 through 20 were embellishments added in times future from the crucifixion event, after these followers of Christ divided due to persecution, functioning only as isolated independent sectarian units splintered from the primary branch.

The mechanical equipment we possess today to test a person's vital signs did not exist at the time of Christ. When a person went into coma, if he should revive it was often said this person died, and came back to life. Was this what occurred with the situation of Christ being dead on the cross?

In *John 19:34* we find mentioning where a soldier pierced the side of Christ near the area where the heart is located, releasing blood and water. Simply speaking, the blood commenced to coagulate. Christ was already dead for at least an hour, and this record of blood and water would fit in nicely with our contention of the unusually brutal whipping with the lead tipped Cat O' Nine tails, or a Roman flagellum, and the collapse of Christ's body onto the streets underneath the heavy one hundred pound solid cedar crossbeam; caused damage to the heart, lungs, and other internal damage. There may be no doubt about it with this account of the piercing, Christ truly died on the cross.

An ultimate question arises in lieu of this conclusion, however, still yet demanding answer. If Christ truly died as present day interpretation of the term *clinically dead* applies, then how could he have been resurrected? What in the world might have been going on here from a secular perspective?

As we surmised in this work, one secular possibility is that the corpse of Christ was moved late Friday night, if it was transported to Galilee. Joseph Of Armethea owned the garden and the tomb, and



he possessed wealth in abundance enough to simply pay off any Temple security personnel <sup>66</sup>who might have been guarding the stone. He also held the position of being a Sanhedrin. JOA, Nicodemus The Temple Sanhedrin, in company with four servant assistants, could have easily transported the corpse of Christ into a tomb complex deep inside subterranean catacombs near where the *temporary tomb was located beside the monument made to a High Priest name John*, according to Josephus.

Rather than transport this corpse (*heavy dead weight*) all the way into Galilee, it would have been much more practical to have moved it at 0300 on Sunday morning, where the apprentice assistant with the proper narrative instructions was positioned into the temporary tomb as described; since it was a routine custom during the time for the corpse of important people to have been anointed on the third day of burial, especially should that day follow the Sabbath. Thus the once sealed massive tomb stone was rolled back from the opening, as the ladies charged with this duty of anointing observed; and the body of Christ gone, with the young male apprentice priest sitting by the bench on the right side from the doorway (*the left side from the corpse bench if approached from the feet end*) where the corpse once lay.

### Recap For Summarizing

The immediate following of Christ's twelve disciples would have never known any details of this transportation event, as the scriptures clearly indicate. They were not the brains of this sect, nor was Jesus Christ himself. This astonishing plan, in company with this specific decision and act, was made solely by those converts to his doctrine standing among primary Temple elites in Jerusalem, who in reality orchestrated the entire event of Jesus Christ's manifestation as legitimate High Priest, King, and

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<sup>66</sup> "Take a guard," Pilate answered. "Go, make the tomb as secure as you know how." So they went and made the tomb secure by putting a seal on the stone and posting the guard, Matthew 27:65-66.

Messiah of his demographic due to his special doctrine and his heritage; although the fact of his heritage was arranged by cult leaders motivating his parents (*Zechariah and the Virgin Mary*) to conceive a child for the purpose.

Joseph was *instructed/if not ordered*, by these elitist sectarian cult leaders, <sup>67</sup> to marry the child's mother, granting this child the patrimony of connection with a deposed royal family. More than likely the actual marriage ceremony did not occur until sometime after the child was born, since the sect needed a male child for their great plan to initiate. All of the gospel accounts are strangely silent in regard to the marriage ceremony of Mary and Joseph. Joseph was apparently selected for the duty assignment of marrying Mary, without being informed of her arranged pregnancy. His own father may have ordered Joseph to marry the impregnated, yet unstained young girl, Mary.

Had Joseph refused the command to marry out of anger because his dear fiance' turned up pregnant with the child of another man, regardless of the man's identity; then he may have one day been found dead at the bottom of a hill, with locals being informed where this misfortune was dealt out upon him because he refused submission to the will of God.

What we of our own time must comprehend here is where the accepted logic in this manner of thought would have been, that since the primary Holy Temple complex was viewed as being a realm of heaven manifested here on secular earth, where the chief God Of The Universe dwelt inside its central tabernacle, transmuting his commands down unto his dutiful servants, the priests at large; when Joseph refused to obey the orders of the messenger assistants to these priests, he was not only guilty of disrespect, but he was guilty of insubordination toward the will of God Almighty himself.

Insubordination toward a direct command from God Almighty was a capitol offense, as we may readily

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<sup>67</sup> It is highly possible that Virgin Mary could have been compelled by her own parents and the cult leaders, into having the child for Zechariah. She may have even protested on the grounds that she was already engaged. The patrimony of Joseph and his reaction to the announcement of his fiance', young Mary, being pregnant, suggests that the entire affair was arranged without consideration for the couple's feelings or general concerns.

deduce from only a casual reading of either the Old or New Testament. Disobeying commands from temple elites equated to disobeying the will of God Almighty himself.

This assumption of fact here among the proletariat of the Second Temple Era in Judea and Galilee, is extremely difficult for present day western intellect to comprehend, in most instances. At the same time we of our own era must comprehend that while more than a few from the day did question this fallacy of assumption, they simply lacked any liberty to voice their objection toward embracing this assumption of fact.

This heritage was also intentionally designed with Christ's conception by Zechariah, the chief priest, and 11 to 13 year old Mary, the second cousin of his wife, Elizabeth. Joseph, the parents of Joseph, the parents of Mary, as were Zechariah and Elizabeth, were all members of this same indigenous cultist sect, over which their children John The Baptist and Jesus Christ would eventually lead; primarily due to their heritage of hailing from a deposed royalty and a sector of resisting priests, more than likely being displaced by the violent Herodian betrayal only thirty seven years prior to the birth of Christ.

Zechariah, the elder father of JTB, would have only been a young apprentice at the time, therefore escaping any oath of allegiance to the new Herodians. Thus the rulers and priests loosing their authority would have been Jesus and John's grandfathers, who obviously must have refused to take an oath of allegiance to Herod The Great, or the Herodian Dynasty. Herod The Great may well have even persecuted those refusing to take an oath of allegiance to his dynasty, compelling them to seek shelter among one of the many wilderness sectarian splinters of the day, with whom the specific people in question more than likely already possessed a well established relationship.

Let us not forget that at the present day archaeological site of Qana, Josephus informs us, in 70 A.D. many of the chief priests directly from the primary temple in Jerusalem, sought refuge there from the terrible Roman Holocaust. There is also strong evidence suggesting the site of Qana is where Christ

turned water into wine at the wedding feast. This note is given to indicate a possible link between an unknown specific branch of sectarians, possessing a membership of doctrinal converts reaching deep into the heart of authority inside the primary temple complex at Jerusalem.

We also are in possession of evidence suggesting a possibility of John and Christ studying in what has been surmised as being an academy or a center for education at Qamran <sup>68</sup>. There are also suggestions of connections linking Qamran with the Sadducee from the primary temple complex in Jerusalem <sup>69</sup>. The area of Qamran has also been described as possibly being the primary temple in *de facto* for individuals banned from participation at the true primary temple complex in Jerusalem <sup>70</sup>; the kind of people who the grandparents of Mary and Joseph were, as was Elizabeth after the viscous execution of Zechariah. There may be no doubt where the area would have been well known to sectarians throughout the Dead Sea and Galilean realm, during the later Second Temple time period.

These elitist converts inside the primary temple complex were the true authority of the sect over which Christ assumed superior leadership upon the death of John The Baptist. This indigenous authority in company with their allies, was determined to facilitate a power transfer away from these hated Idumean aliens, the Herodians, who betrayed them by ruthlessly knocking the indigenous Hasmoneans from their position of authority only 37 years prior to the birth of Christ around A.D 1. Violence failed to produce lasting positive results in the past; so the new approach was to operate covertly, shunning violence altogether, until at least a complete transfer of administrative rule was facilitated.

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<sup>68</sup> "Where Christ Himself may Have Studied: An Essene Monastery at Khirbet Qumran", Illustrated London News 227 September 3, 1955 pp. 379–81.

<sup>69</sup> Rengstorf based his theory on the fact that the scrolls were written in several different scripts and come from different periods and that the copies of the Isaiah scrolls from Cave 1 are substantially different. See: Rengstorf, Karl Heinrich, *Hirbet Qumrân and the Problem of the Library of the Dead Sea Caves*, Translated by J. R. Wilkie, Leiden: Brill, 1963. German edition, 1960.

<sup>70</sup> Humbert, Jean-Baptiste, "L'espace sacré à Qumrân. Propositions pour l'archéologie (Planches I-III)", *Revue Biblique* 101 (1994): 161–214.

The ultimate moment would arrive with Christ confronting the temple High Priest and directly challenging him in regard to his legitimacy for the position, in which Christ already knew he possessed a majority vote. Strong suggestion is of an inside betrayal, where reigning High Priest, Joseph Caiaphas, was given warning and instructed to act prior to the moment of the public challenge; since any challenge of legitimacy would have prompted a mass riot among the proletariat following, once Caiaphas' position was publicly noted as being illegitimate, with him responding by refusing to give it up to Jesus, The Nazarene.

If we accept these powerful secular suggestions of possibility as fact, then we are still left with the ultimate question in finality. If Christ was really clinically dead on the cross, then how shall we explain his resurrected person from a purely secular perspective?

In *John 2:19-21* we read;

*"Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." 20 The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?"*

The “*temple of Christ*” being spoken of was the spirit of his movement. In three days the spirit of his movement would arise with a new much more energized vigor. The Jewish listeners to his message at the time misunderstood his words as saying he would destroy the physical temple that took 46 years to construct, and rebuild it in three days, a virtual mortal impossibility. Let us never forget where the gospel scriptures clearly describe Jesus as being a woman born mortal, not divine.

Even so, we read later on where there was an actual physical component to this resurrection. Somehow there was a bodily manifestation of Christ among his followers, *after* the crucifixion event. How could this be if there was a clinical death upon the cross, as we have already indicated powerful evidence for?

Keep in mind the spirit of the movement, *aka the spirit of Christ*, was not the same as the physical

mortal body of Christ, the individual man. With a deductive analysis of the literature in our hands, we should soon be able to have the truth speculated back down to us, and into our anxiously awaiting possession.

As has already been intimated, the most ancient of manuscripts for the gospel of Mark we presently hold in our possession, is eerily silent on the subject. The account in *Mark 16:9-20* we presently possess, was without question embellished and added later on in time. With only a few exceptions, the only other reliable gospel would be that of John, since there exists powerful evidence the original GOJ author was an actual eye witness to many events described.

In *John 20:3-10* we read where Peter and the mysterious “other disciple” (*Was this the author of the GOJ?*) ran toward the tomb. The “other disciple” outran Peter and reached the tomb first. The “other disciple” stooped down, looked inside the tomb through the waist high door, witnessed the unwrapped linens, yet did not venture inside, possibly fearing some sort of defilement to himself by being in a place where a decomposing corpse so recently lay.

Peter, on the other hand, ventured inside upon reaching the tomb, apparently without any hesitation. He cautiously noticed the linen wrappers (*hand sized strips*) were laying there, presumably haphazardly upon the floor before the bench where the corpse once lay. In other words, a suggestion in this note here is where the body of Jesus must have been laying (*or sitting?*) on the bench when the linen wrappers were removed, and were tossed haphazardly onto the floor the tomb. The linen strip winding around the head of Jesus Christ, like that of a wrapped mummy, is clearly described inside the actual gospel account as being neatly folded, laying separately to the side; more than likely on the death bench itself, above the spot where the head once lay.

What this note above indicates beyond question is where *the body of Christ did not emerge through the fibers of the cloth, but was unwrapped from a physical body mass*. A new cloth must have been

wrapped upon the corpse in its place by lamplight, which would have been free from fresh blood stains. Not only would doing so have been part of the general custom of the day, it would have concealed any notice by possible onlookers of this transport being that of a severely injured corpse. The crucified corpses of criminal rebel insurgents imprisoned with Barrabus, would have been cast aside far away from the roads, or simply thrown over the hill where their crosses stood.

Did the resurrected body of Christ really take the time to fold its own head cloth? Why not do the same with body cloth as well? If we are to believe the resurrected body of Christ so neatly folded the face cloth, then what message was it attempting to convey here? Why did the need to do so exist?

Also transportation of wrapped corpses in the early morning, in an area of tombs, may not have been conspicuous, since doing so was a regular occurrence at the time, if families were busy, possessing no alternative times during the day for fulfilling their duties toward their own dead. It is also true Christ may not have been the only person who died on the day before Passover Festivities, and a number of other families may have been transporting their dead from hasty temporary tombs, into better more respective locations.

If we could locate this sculpture (*more than likely a tomb sculpture*) made to honor John, the High Priest, (*who precisely might he have been?*) in an area of tombs, then we could locate the temporary tomb of Christ; which was highly likely as being developed somewhere inside the Kidron Valley, behind the true hill of Calvary at the Sheep Gate.

The Mount Of Olives is a distinct possibility for that tomb, but its distance from the Sheep Gate, in company with the general difficulty of climbing it *without* transporting 150 to 200 pounds of dead weight, cause that possibility to be discredited by this author. From that tomb we might then be able to locate a possible catacomb complex inside this same exclusive tomb area for High Priests, containing the permanent burial place of Jesus Christ's crucified remains.

It is very doubtful the sarcophagus would have the name, Jesus The Nazarene/Christ, stenciled upon it; but it could possess a phrase notating the contents as being those of a legitimate King Of The Jews, the High Priest, and the Messiah of his followers (*his converted people*). Maybe the inscribed title on the sarcophagus would have been one known to the elites of the sect only, visualizing the contents inside the box as a true messianic national hero, the first of its kind.

We must remember where the ancient definition for Messiah was a person from among the masses in possession of a special heritage, was anointed for that heritage, possessing a gift of special talents allowing him to lead followers of Judaism into a new Golden Age. There is some indication of a proletariat indigenous tradition that this person was believed to have descended from beyond only to later manifest among the masses, but that belief may or may not have been held in general among educated rabbi, teachers, and scribes of the later Second Temple era.

The final question in our study still yet remains to be answered.. How are we supposed to explain literature references of a physical body being resurrected in secular terminology? What does the scriptural record indicate or even suggest regarding this matter, after being translated from two languages into English? In addition to the translations, we have numerous angle of perspective transformations, and informational deletions from an original yet to be discovered manuscript penned by the sectarian scribes from the sect over which Jesus lead. Are there any hints of possibility here remaining?

The gospel of Mark has references in 16:9-20 that are obvious, even to a casual reader, as being embellishments added at a time future from the crucifixion event. What we are left with is primarily only the gospel of John, with a few small clips from the gospels of Luke-Acts and Matthew. In these clips there exists evidence of an outside source of notes; more than likely notes compiled from interviews conducted at much earlier times with living disciples of Christ, who were actual eye



witnesses to the events described.

In *John 20:11-15*, we read where Mary (*not the mother of Christ, probably Mary Magdalene*) was standing outside the tomb crying. She sees two white robed “angels” (*temple messengers*) inside the tomb, instead of only one young man wearing a white robe, as reported by the author of Mark's gospel.

*13 “Dear woman, why are you crying?” the angels asked her.*

*“Because they have taken away my Lord,” she replied, “and I don’t know where they have put him.”*

She turned to leave and saw someone standing there. It was Jesus Christ, *but she did not recognize him*. It had only been a night, an entire day, and another night, since she witnessed him hanging at 1500 on the Friday passed. Why might have Mary Magdalene, Christ's closest disciple, not have recognized him? Christ was brutally beaten, and no doubt, his features were still very swollen, but why would she still not have recognized him standing there? We see in verse 15 where he even speaks to her, saying;

*5 “Dear woman, why are you crying?” Jesus asked her. “Who are you looking for?”*

Mary Magdalene still fails to recognize him, thinking he was the gardener instead! Why might have this been so? She even goes on to ask him;

*“Sir,” she said, “if you have taken him away, tell me where you have put him, and I will go and get him.”*

The man calls out her name, and she at least feels as though she recognizes him. Apparently she moves to hug this person she wants to feel is Christ, but he tactfully instructs her to back off, saying;

*“Don’t cling to me,” Jesus said, “for I haven’t yet ascended to the Father. But go find my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”*

Simply speaking, had she hugged Christ, the feeling of his body and her close proximity toward him, would have clearly informed her where something was not right. The suggested implication in this account is that since she hugged Christ enough in the past, she would have clearly known to question

what was standing before her. Mary was ordered firmly to back off, in polite terminology. In the instruction for her to “*go find my brothers,*” she is politely commanded to go away. Inform the converts to my doctrine of my resurrection, wherever it is they may be.

The indications are of fear from this individual who says he is Jesus Christ, toward Mary, who was more than likely Mary Magdalene, Christ's closest disciple. With a closer inspection she could have definitely arrived at her own conclusions of the moment. Maybe possibility of being, or Mary's own questioning of the materialization before her, was the true reason why she attempted to hug this figure claiming to be the resurrected Christ in the first place. Simply speaking, Mary herself, was not completely certain of what was going on there at the moment. Thus this unique plan of these temple elitist converts would have been thwarted right there on the spot.

In *Luke 24:13-16*, we read mentioning of Christ's disciples walking to a village called Emmaus that same Sunday afternoon, about seven miles from Jerusalem. Jesus suddenly came up, walking among them, yet they did not recognize him. Why did they not recognize him, when it was only two days since they saw him last? What might have been going on facilitating this failure to give recognition? The figure of Jesus Christ may have been banged up badly and swelled, but it could still walk and speak.

In other accounts found in the gospels of Luke and John, we read where he appeared to them in rooms, and his disciples placed their fingers inside the nail wounds to include the spear wound on his side. These terrible wounds were gashed open only two days prior, especially the deadly spear wound into the heart. Had these wounds completely healed into scars in two days only? What are the suggestions of possibilities inside these accounts?

In *Luke 24:37-39*, we read where Christ appeared (*dressed in the common cloak and hood of the day, stepped out from a group*) among his disciples. They thought they were looking at a ghost. Christ himself says to them;

*It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.”*

The resurrected Christ has flesh and bones? A mortal man has flesh and bones, so what on earth was going on with this manifestation found inside the record at the time? Why did his disciples not question more? Why did they give this appearance of assuming all was as it appeared?

The suggested possibility is that the spirit of Christ, being his philosophical spirit, his doctrine and direction, was indeed resurrected in the form of another person destined to take his place in this new, nonviolent revolutionary movement. This person must have been a first cousin of Christ, if not even a flesh and blood brother very close in appearance, who had undergone a staged crucifixion made by the elites behind closed doors inside of a two month time period at least, preceding the triumphant entry week. This person would have been totally accepted and embraced as a resurrection of Christ in both spirit and body, by the cult of this doctrine Christ was chief philosopher of; rather than viewed as being any sort of deception, as our present day angle of perception would indicate.

The claim being made here inside this work is not to say that we, of our own day, have been lied to; but to simply state where every detail inside gospel accounts *is absolute explainable fact*, from the angle of perception held by those surrounding Jesus Christ, and were converts to his doctrine. We must remember as well, the doctrine of Christianity as we know it today, *did not exist during the lifetime of Christ*; so we have no record of what this cultist following called themselves, or exactly what their doctrine consisted of at the time of this writing. We may only make scattered surgical extractions from gospel accounts and the few historical records of the age we do possess. When we compile these extractions into chronological order, we have a suggestion of possibility as to what the specifics in Christ's original doctrine consisted of during his life time.

The Miraculous Ascension

If we accept the above analogy as fact, then how might we explain the event of his ascension? The ascension is certainly explainable from a completely secular perspective, in regard to the time of it's occurrence, and the mind set of this yet to be known cultist sect passionately embracing the figure of Christ as king, High Priest, and the prophesied Messiah, due to his heritage possession and his new doctrine. This psychological conviction of extraordinary abilities existed without question in an overwhelming majority of his doctrinal converts, which may well have numbered in the thousands.

The point is a huge percentage of the indigenous Jews in the areas of Judea and Galilee, and other surrounding provinces during the later Second Temple era, were *desperate* for a transfer of power, and could not fully comprehend reasons for their losing it. In their minds they were dedicated servants to the one and true supreme God Of The Universe, who they called Yahweh. They performed their duty requirements, they paid their temple tithes, they ate the required foods, they lived their lives in the way commanded unto them by their holy scriptures; so where on earth did the whole heritage population ever go wrong?

Bad people had taken them over in the beginning, some accommodating people had taken them over later on. This last group, the Romans and the Herodian Dynasty, were the worst of all. Their own had labored incessantly only to pay commanded extortion fees these alien invaders called taxes; like it was an honorable national duty of the populous to do so, and without question. A majority of the entire citizen base was at the point of poverty and outright starvation, yet were laboring incessantly day in and day out. Somebody out there needed do something about this horrible situation at hand.

Attempts were made, but ended with the revolutionaries being publicly crucified or beheaded. The continuous streams of indigenous insurgency movements that these discontented natives attempted to usher in, only wound up being quashed by more powerful and technologically advanced alien forces.

The price these people of fortitude had paid was tighter regulations, more inflexible laws where condemnations were levied in absence of verifiable supporting facts; with the people only existing meagerly while doing so in constant fear, and underneath threat by intimidation.

In contrary to the authority of the day, was this specific sect preaching a nonviolent approach promising new relief, however. Its leaders vowed if the people devoted themselves to the doctrine completely, then they were certain to receive their long awaited salvation. Matter of fact, when its latest leader, who was in possession of the proper heritage as he announces that he is the long awaited messiah, finally assumes his rightful position of power, the new organization of liberty he ushers in will be called *The Kingdom Of God*.

There was a problem with this new process already, unfortunately. When this latest leader attempted to assume his rightful position in the new administration of this sect, he was found out before he could even challenge the present temple authority already reigning, tried, then publicly executed. According to him it was all foretold in the scriptures, at least from the time of King David. The Messiah was destined to suffer execution by men standing outside of his doctrine, many of whom flagrantly rejected it; only to rise into glory once more again in spite of being killed, and being laid inside some cold, damp, grave. This resurrection event was destined to occur as surely as sun would rise on the following morning, his most dedicated followers were convinced.

*Jesus answered, "Destroy this temple, and in three days I will raise it up again," John 2:19.*

*Corinthians 6:19-20, The apostle Paul exhorted, "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body"*

From these two verses we may deduce that the human body is the house for the holy spirit, or in the case of this proto-Christian cult, a literal temple for the spirit/doctrine of Christ. A totally dedicated

individual follower could house the spirit of Christ, likewise as the entire converted group can, no matter what its size. We may conceptualize inside these two verses alone, where words of the Apostle Paul inform us that individuals who totally converted to the doctrine over which Jesus Christ prevailed, could easily conceptualize the ideology of a stand-in carrying on with the work of initiating this conversion of authority from alien hands, back down unto indigenous Jews where it belonged. The spirit of Christ was accepted as being inside this man, this individual person, and this individual man was the body of Christ consequently, by being a body in Christ.

Once we comprehend this mind set of Christ's disciples, we may conceptualize the logic behind gospel accounts notating where these disciples at first did not recognize Christ after only two days of not seeing him, but then suddenly they recognized him, once they realized the general course of events before them, and the position now assumed by the individual standing before them.

According to the gospel accounts, which make very little mentioning of the event; he “appeared” among the disciples a number of times, and then finally;

In Luke 24 we read where Jesus and his eleven disciples (*Judas Iscariot was gone from the scene*) go to the village of Bethany, up on the Mount Of Olives, where Christ (*the man assuming the spirit of Christ*) instructs them to walk back into Jerusalem, across the Kidron Valley from them. Acts 1 describes them first having a meal while on the Mount Of Olives. Why did he ask them to leave his presence? What we can deduce is that the time frame of this occurrence must have been earlier morning, or later afternoon.

*"And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy."*

Somewhere on the Mount Of Olives, upward in elevation from the place of Bethany, there must have been at least a small subterranean temple complex, if it was only a temporarily used cave. As the

disciples walked away toward Jerusalem, a cloud of mist moved toward the figure of Christ, as the elitist sectarians sent in as escorts, walked toward him concealed from the disciple's immediate view. From their distance and position the scene was as if these unknown robed men suddenly appeared, then escorted this stand-in for Christ upward into the mist. Of this complex or simple cave, not even Jesus Christ's immediate twelve knew any details; thus obviously it was known only by the individual man who was the substitute for Christ, and this body of converts to the doctrine of Christ standing among temple elites.

This entire event was orchestrated and handled efficiently by temple elitist, who were converts to this doctrine of Jesus, and the true brains of this cultist organization. The calculated idea was that in some time future from the day, this figure of Christ would manifest among doctrinal converts once more again, with far more profound conviction garnished from among the proletariat; for the purpose of making a second attempt at challenging the present alien authority, and asserting his rightful position among the indigenous population as legitimate King, High Priest, and now the immortal Messiah, with all embracing his doctrine without question, for a presumed infinity.

Let there be no doubt about the fact where this specific idea for revolution/power transfer stands alone among the most creative in universal annals, motivated by sheer raw fortitude against vastly overwhelming odds as any ever witnessed by history in the past from the time of the event, or in the passing of time down to our own day. For this reason alone if indeed no other, the figure of Jesus Christ should be hailed as a true Jewish national hero, who dared to take an ultimate challenge in the name of liberty for his own demographic. The same may be said for the indigenous demographic of Jesus Christ at large.

Out of sheer bravery and determination Jesus Christ held to his own direction until the very end, going down as the greatest of Romantic heroes with blood drenched stoicism, in this analyst and

author's opinion. Two thousand years have passed and a version of his doctrine still exists, and is embraced by 31% (2.2 *billion*) of the entire world's population.

No other sophist from any time period or nationality, may boast of such vast numbers remaining dedicated to his version of doctrine, especially in the passing of so much time. The very least we, of our present day, can do, is to try and dedicate a certain amount of time toward researching specifically who this person, Jesus Christ, really was. The very fact of Christ's personal resolve and fortitude demands it, if not an interest in his doctrine for our own spiritual benefit.



## Chapter 5

*The Written Gospels;*

*The Non Violent Revolt Of Christ*

*Future From The Day Of His Crucifixion*

At least a few secular theologians may assume the movement of Christ ended with his crucifixion, since the development of Christianity was much later phenomenon all of its own intent. When people at large read of Christ's disciples being persecuted, they assume the guilty were the Roman authorities. The truth is these recorded persecutions of Christ's disciples and cult members at large by the authorities of Rome, *did not occur* in the initiative.

As this work has intimated throughout its entire conception, Christ clandestinely converted what this author anticipates as being over a majority of the Temple elites, into his sectarian cultist doctrine of conviction, which he fully intended to merge with the standard Judaism of his time. The first person standing in the direct target line for replacement was High Priest, Joseph Caiaphas. What we have deductively determined from the harshness of his actions toward Christ, appearing on the surface to possess no form of valid motivation, was that one or more of Christ's inside elitist converts must have betrayed him and his entire movement; in the same fashion as did Judas Iscariot, one of his original immediate twelve students to his doctrine.

When Caiaphas learned how close this movement of Christ was to challenging his authority and the security of his position, with Christ being fully aware he was certain to win due to the numbers of his inside converts and the fact of his patrimonial qualifications; Caiaphas moved quickly to cut this attempt off before this day of the great public challenge he was obviously previously warned of.

After Christ was secured in the clutches of the High Priest's Templar security officials with no possibility for escape, he and his alliances lashed out upon Christ with all their pent up frustration could unleash. Every man present was enraged at the fact of Jesus Christ feeling important enough that he could have even thought to challenge the High Priest's position. As far as Caiaphas was concerned, this sage philosopher held no more social status than a common street urchin, regardless of his heritage patrimony. Times had changed, and been so for a long duration by the day of Jesus The Nazarene. Indigenous ideas of patrimony and inheritance determining leadership roles were viewed as outdated, and objects of ridicule in a cosmopolitan, multicultural, well enlightened environment, such as what Jerusalem was at the time.

The authority of Rome, the ancient universal super power, had the final say by 63 B.C; so who was it that could ever hope to honestly give challenge, in a realistic sense? True native rule in Judea or Galilee, and throughout what was once the entire promised land tract, had been long lost for over half a millennium by the year 1, A.D. . Our comprehension of the general attitude in Jerusalem at the time toward any ideology of indigenous rule, might be articulated in a conception of present day US government being organized through a system of village council, consisting of family clans who inherit their magisterial positions.

With Christ now dead and his specific threat removed from his immediate company, Caiaphas had to shift focus toward Christ's movement, and his host of converts. His most pressing threat was from the elites in his immediate company, feigning loyalty to him and the Herodian Dynasty, while meeting with

this sectarian cult of Christ in secret, for the purpose of regrouping in their new efforts to execute this unique form of mutiny Christ had initiated.

This cult of Jesus Christ constituted a true revolutionary movement in spite of its nonviolent methodology, and was every bit as threatening primarily toward authoritarian positions inside the Second Temple complex in Jerusalem. The lesser secondary threat was directed toward the Herodian Dynasty, as the violent movements of the past were, as were insurrectionist movements recent to the triumphant entry week, such as the movement of Barabas recorded inside the gospel of Mark.

One chief claim of this work is that the *first persecution of Christ's disciples and converts to his doctrine occurred with the primary Temple elites moving against their own, who converted over to the doctrine of Jesus Christ or were giving assistance to his attempt at facilitating a transfer of authority.* With the crucifixion of Christ, this group of persecuted anticipated the worst possibility, and largely broke away from the main body, going into hiding among sectarians who were followers of Christ and dedicated converts to his doctrinaire.

Later on these same opposing temple elitist in their acts of persecution, would move against Christ's immediate disciples because of their own hiding among the outlying sectarian enclaves in the cult of Christ. In the passing of time this effort of liquidation would eventually be directed toward Christ's lower coverts, and the followers of his doctrine at large. One could figuratively describe the situation as a literal Civil War among divisions inside the primary Temple complex at Jerusalem; between alliances of the Herodian Dynasty and the Caiaphas, versus the cult members of Christ's sect seeking a hard-line return to an indigenous rule of their heritage landscape.

Eventually a few splinters from the movement did transform from its policy of nonviolence, leading to a series of violent revolts effective enough to provoke the opposition into inviting assistance from Rome. With this Roman assistance came the direct hard-line persecution of Christianity as a sect and a

religion that history is so filled with. Eventually this return to violence would spread into Judaic factions, increase in intensity, merging into the great Roman Holocaust <sup>71</sup> of 70 A.D. , only 37 years from the time of Christ's crucifixion.

In the end, according to Josephus, the Second Temple was destroyed, with over 900 temple elites being crucified <sup>72</sup> all around the old Jerusalem area and the Temple mount in general. Such was an astonishingly ironic demise for a group once so determined to hold their own by condemning an innocent leader of the indigenous proletariat to the same fate. It shall be stated with a measure of hesitation in finality, that the initial winners in their struggles with the indigenous Jews attempting to reassert self rule over their patrimonial landscape, were served a justified penalty by the merciless scales of fate.

### Records Of Persecutions From The High Priest

In *Acts 4:1-21*, we read where Peter and John were speaking to a crowd of over 5000 people. The Priests, the captain of the Temple guard, and an unknown number of Sadducee walked up. They seized Peter and John, delivering them immediately into jail since it was evening, until the following day. They are on record as speaking about the teachings of Christ, the fact that he was crucified, and had arisen from the dead. More than likely they mentioned where he would return at a future time. Some 5000 people were converted into this doctrine Christ presided over before his death.

*The next day the rulers, the elders and the teachers of the law met in Jerusalem. 6 Annas the high priest was there, and so were Caiaphas, John, Alexander and others of the high priest's family. 7 They*

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<sup>71</sup> AOTJ, according to Josephus, over one million citizens of Jerusalem were slaughtered, and more than 100,000 sold into slavery.

<sup>72</sup> *Antiquities Of The Jews*, War: 6; Romans crucified many before the walls of Jerusalem during the siege of 70 C.E. The idea was to terrorize the population and force a surrender. The number reached 500 a day at one point until there was no wood left in the area for this purpose.

*had Peter and John brought before them and began to question them: “By what power or what name did you do this?” Acts 4:5-7*

The reply was that Jesus of Nazareth, who you crucified, has given us this power. Keep in mind where this man, Caiaphas, was the same person who once condemned Jesus Christ to die. It would be a safe bet the others present played part in the condemnation of Christ as well, although no record of the fact may be found at present.

In *Acts 5:29-33* we read again of Peter speaking inside the temple court about the teachings of Christ, the crucifixion, and the resurrection. More than likely they also taught that he would return again soon to claim his rightful throne. The chief priests and the captain of temple security forces, had them arrested and brought before the Sanhedrin. The Sanhedrin wanted to have them executed, but feared a violent backlash from the people on the outside. A Pharisee who was also a scribe, stood up in their defense, so Peter and John were only flogged; and upon their release, told not to mention the teachings (*doctrine*) or the name of Christ again.

*Festus was now dead, and Albinus was but upon the road; so he assembled the Sanhedrin of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned; Antiquities Of The Jews, 9:1 Josephus*

The name of the High Priest was Ananus Ben Ananus (*one yr term 63 A.D.*) and a primary temple Sanhedrin, described as being very harsh in their dealings with violators of the law.. The Procurator was named Albinus, and gone.

Ananus assembled a gathering of Sanhedrin Judges. He brought James, the brother of Jesus Christ, (*possibly around 60 yrs of age*) before them, and some of his associates (*we are not told who or how many*). These could have been other disciples of the late Jesus Christ, or recent converts to his

doctrine. They were falsely accused of breaking the law, more than likely out of fear they might attempt another covert revolt, or because James actually participated in the one where Christ wound up crucified thirty years before . All of them are recorded as being executed by stoning.

In Acts 6 we read where seven new disciples were chosen from among the Hellenist Jews and the Hebraic Jews, over a food distribution dispute.

*5 This proposal pleased the whole group. They chose Stephen, a man full of faith and of the Holy Spirit; also Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch, a convert to Judaism. 6 They presented these men to the apostles, who prayed and laid their hands on them.*

In Acts verse 7 we read where a large number of temple priest became new converts to the faith.

Stephan spoke inflaming words, arousing Jews from far away provinces such as Cyrene, in Lebanon, Alexandria in Egypt, and from as far away as Asia, to confront him in a heated argument. They stirred up the people against him, the temple elders, and a number of scribes, who seized him up and brought him before the Sanhedrin. They presented a series of unsupported claims against him, whereupon he was condemned, dragged out into the streets, and stoned to death.

In Acts 8 we read where the entire cult of Christ was persecuted, with intentions to liquidate them from the landscape. All are on record as being scattered throughout the provinces of Judea and Samaria. A person by the name of Saul began to literally attempt physical destruction of the entire cult. He is on record as going door to door, dragging off men and women, then throwing them into prison. Evidently this fellow, Saul, is some sort of an authoritarian official laboring in behalf of Roman government. The ultimate question at this point to ask is one of; *who specifically was Saul?*

The Apostle Paul

The Apostle Paul's Jewish or Hebrew name was *Saul Of Tarsus*, a historic city 6000 years old in south central Turkey, and one of the largest trading centers on the Mediterranean coast . It was the capital city of a province called Cilicia during Roman times, Paul's lifetime, and the most influential city in Asia Minor at the time. Mark Antony and Cleopatra first met there.

Tarsus was also a leading intellectual capital of its time and was renowned for its university, where the credos of Cynicism and Stoicism flourished, as they were incorporated into Roman philosophic and intellectual doctrine for daily living. This city sits immediately westward of Syria; thus we may clearly view where geography hints of possibilities for human cultural interaction, as the entire history of Judaism clearly reveals.

Paul was born in Tarsus between 5 B.C and 5 A.D., but relocated to Jerusalem as a child, since he was Jewish by heritage. Paul's heritage was almost certain to have been indigenous, the same line as the followers of Jesus Christ, and cultist sectarians in general. It has been suggested that some of Paul's family may have resided in Jerusalem prior to him coming there.

Paul's prominent family was known as being devoutly Judaic, and very pious. According to the Acts Gospel, they were into a profitable tent manufacturing trade, possibly contracting services out to both wealthy Bedouin shepherds and local stations of the Roman military. Paul formed two partnerships in his family's tent manufacturing business, Priscilla and Aquila, who would also become very prominent among the Christian apostles. Here we can clearly make historic connections between social and economic prominence, linking with a future condensation of Christian postulation.

Paul's father and Paul himself were noted as being among the temple Pharisee. As was noted above, Paul is clearly described as being one of authority acting to persecute the now fragmented sect who were calling themselves Christian, or those from the cult of Christ.

This author takes the specific note inside the book of Acts as another line of proof in his claim for the

first great persecution against the doctrine of Christ originating from among Temple elitist themselves, rather than from Roman authorities; more than likely in persecution of their own who converted, then fled for their lives as Christ was being crucified. Their places of residence would have been among sectarian followers of Christ retreating inside wilderness catacombs and caves, who would eventually fragment, as the book of Acts clearly reveals.

Later on Paul described himself as being from the tribe of Benjamin, and a Pharisee. The city of Tarsus was predominantly pagan, but also the scene of many cultist followings, the new cult of Christianity being only one among many. This city was also the place of many Christian martyr events. Paul brazenly ventured back into Tarsus after his conversion. The question we must ask to comprehend events of the day is; what actually occurred during Paul's conversion event?

Paul's relatives, Andronicus and Junius (*assumed to have been the wife of Andronicus, but her exact identity is not known at this time*), were devout Christians before he ever experienced his conversion, and were very prominent among the apostles of the time. These multiplicity of influences and their merger inside the psyche of Paul, must be born in mind constantly as we read along inside informational texts regarding incidences of Paul's miraculous conversion conjunction with Christianities developments future in time from it.

A renowned president of the Great Sanhedrin Rabbinic teacher of the ages, Gamaliel, owned an academy in Jerusalem known as the *Hillel*<sup>73</sup> school. In the book of Acts, Gamaliel was the great master who spoke in defense of Peter and James, who were on the verge of being condemned to death by the Sanhedrin. As a result their lives were spared, they were flogged, then instructed to remain silent in

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<sup>73</sup> Hillel The Elder, Born 110 BCE, died 10 CE in Jerusalem. He was a famous Jewish religious leader, and one of the most important figures in Jewish history. He is associated with the development of the Mishnah (*oral Torah*) and the Talmud (*the written law*). Renowned within Judaism as a sage and scholar, he was the founder of the House of Hillel school for Tanna'im (*Sages of the Mishnah*) and the founder of a dynasty of Sages who stood at the head of the Jews living in the Land of Israel until roughly the fifth century of the Common Era. His philosophy and influence would have been very prevalent and growing during the lifetime of Apostle Paul.



regard to the name of Christ and his teachings.

There may be no question in our reading of these records regarding the life of Paul, where the Apostle Paul was influenced directly by the philosophy of Hillel, The Sage Elder. Strangely enough, there are some parallels between the recorded philosophies of Christ and Hillel, The Sage Elder; but Christ would have only been a child if they ever met at all, which is very doubtful. It is possible that elders and especially Temple elitist <sup>74</sup> inside the cult of Christ before he came into power, had contact with either the man, Hillel, or his body of philosophy. The influence of this philosophic body attributable to Hillel could have easily percolated back down into various sectarian subterranean centers of scholastic study, and eventually, to Jesus Christ, the secular man, and the development of his own credo, if not into the hands of later gospel writers future from the time of Christ.

The family of Paul sent him to Jerusalem for the purpose of attending this academy, to study underneath this specific influential master, who apparently supported the doctrine of Christ, at least to some degree. This school was long revered for its well rounded educational platform; which we would imagine must have been opened to new ideas in a progressive sense, rather than being repressive toward new concepts. It has been suggested that some of Paul's family may have resided in Jerusalem prior to him coming there, informing the family of Paul concerning the school and its high quality of education. It can be a safe bet without question, the young Apostle Paul was in residence with some of these family members as he attended academy.

*In Acts 7:58-60, we read where Paul participated directly in the martyrdom of the disciple, Stephen, more than likely on orders from the primary temple Sanhedrin to do so. He surely must have also been under command to investigate the positions of these clandestine centers facilitating Christ's following, then move with authority to eradicate their prospectively negative influence from the landscape. In Acts*

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<sup>74</sup> Such as the elderly Joseph Of Armethia and Nicodemus, for example.

20:22, the apostle Paul adamantly admits to his persecution of this growing Christian sect.

One detail we are compelled to repeat is the fact; that to persecute these sectarian followers of Christ, one must first locate them, actually meet them even if on negative terms, allowing one to stand in their company. It is almost impossible to believe those whom he persecuted did not attempt to justify their positions as they were being arrested, if not even to go as far as attempting a conviction in Paul of a need to change in his stance toward the doctrine of Christ.

Paul's heritage lay among those of the indigenous Jews. Most assuredly he was in favor of this demographic maintaining their patrimonial rule, in spite of the fact he was employed by an alien government. With the elder age and death of Hillel, the latest sage philosophic emergence onto the scene directly affecting the primary temple elitist with the most potential for success, surely must have been with the attempt at challenging legitimacy of the reigning High Priest, Caiaphas, made by Jesus Christ.

When the well educated intellectual, Paul, personally investigated this nonviolent attempt made by Jesus Christ at transferring rule of the land and its philosophical heritage away from foreign influences, back down into the hands of indigenous people, meaning the descendants of Jesse and King David, the same heritage as Paul; he was taken away in the initiative, at least by Christ's dazzling display of fortitude in devotion to his assigned duty, if nothing more. Blood is thicker than water, he soon resolved; maybe corruption in the disregard for Judaic commands to resist foreign influence, was what truly caused his demographic to lose their own authority, as this doctrine of Christ so ardently claimed. He should be assisting his own, not repressing them, he must have resolved!

There was a huge problem for Paul, however; foreigners were now long standing citizens of the province. Truth is this multiplicity of swelling foreign influences had been present now steadily for the past 550 years! They were citizens of Roman Judea and Galilee, and the entire province of Palestine.

The tract of land referred to as the Promised land had not been in the hands of his own people for all of that time. When it was in their own hands, this land tract was divided between North and South, who could never accept their own cooperative rule. The potential for stability at the present time was about the best it had ever been, in spite of all these negative events materializing during the era. This movement was in need of a new approach including a methodology of rectifying and absorbing these alien populations who were there to remain for infinity, whether anybody approved of it being so or not.

Paul needed to justify his great transformation back down to these sectarians, whom he once persecuted to death. He needed to gain the trust of people whom he once handed over to Roman rulers for execution in the gladiatorial games, the human torches made famous in the record of Roman emperor, Nero; more mass crucifixions, and other such blood filled episodes staged for an onlooking audiences entertainment. How in the world was he ever going to manage such a thing?

Scholar experts specializing in such matters inform us that Paul's conversion occurred between the years 31 to 36 A.D. . If Christ died in 33 A.D., then it must have occurred around the year 36 A.D, since it surely took place after the death of Christ. This would have also been during the last year of Caiaphas reign as High Priest. Did Paul feel the potential for a threat made back down to him was less?

According to the account in Acts, he was on the road to Damascus, Syria, intending to condemn more of Christ's hated sect to death. Suddenly a brilliant light shown before his face, blinding him for three days.

*“He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?” Saul replied, “Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks .”* (Acts 9:4–5).

This event has been explained by experts in recent years as being a psychogenic event <sup>75</sup>, and even a meteoric fireball occurrence <sup>76</sup>. Fits of epilepsy have been proposed, <sup>77</sup> but fail to explain why Paul's companions had a relatively similar experience.

If Paul didn't know who the voice was, then why did he call it "Lord"? Saul had to be led by the hand into Damascus. He took no food nor water for three days, only praying to Christ, he informs us. When Ananias Of Damascus, a prophet and potential convert to the doctrine of Christ, arrived and laid hands on him, he said;

*"Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."(Acts 9:17) His sight was restored, he got up and was baptized.(Acts 9:18).*

Immediately what must be anticipated is that high ranking members of the sectarian leadership noticed the potential in Saul for initiating a new movement in a long desired transfer of power in Paul, then sent word to Ananias Of Damascus for him to provide a basis for Paul's claim at being converted. This story only occurs in Acts, not the epistles <sup>78</sup>.

After Paul's conversion he traveled to Jerusalem, meeting James, and staying with Simon Peter for fifteen days, *Gal 1:13-24*. There is a general conjecture that Apostle Paul, in company with the 2 past disciples of Christ, James and Simon Peter, went across the Red Sea into Saudi Arabia, traveling to Mount Sinai for the purpose of meditating alone out in the desert. *Gal 4:24-25*.

What this author perceives in the Biblical notation is that much more than meditation was going on at Mount Sinai between the three. In addition to meditation, the well educated Apostle Paul interviewed

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<sup>75</sup> Murray, ED.; Cunningham MG, Price BH. (1). "The role of psychotic disorders in religious history considered". J Neuropsychiatry Clin Neuroscience 24 (4): 410–26. doi:10.1176/appi.neuropsych.11090214. PMID 23224447

<sup>76</sup> Falling meteor may have changed the course of Christianity - space - 22 April 2015 - New Scientist". Retrieved 2015-04-24

<sup>77</sup> D. Landsborough, "St. Paul and Temporal Lobe Epilepsy," J Neurol Neurosurg Psychiatry 1987; 50; 659–64:

<sup>78</sup> Aslan, Reza (2013). Zealot (Paperback ed.). New York: Random House. p. 184. ISBN 978-0-8129-8148-3.

the past disciples, James, and especially Simon Peter, in regard to the specifics of Christ's doctrine and his life events. These accounts were carefully written down by Apostle Paul, forming a baseline for his own future doctrine.

The accounts involving the doctrine of Jesus Christ, he carefully recorded, later on integrating this philosophic conviction with his own comprehension of Greek Stoicism and Cynicism, in an appeal of embrace directed toward continually swelling gentile populations. If the sophism of Jesus Christ was to ever be a success among mankind, then it would certainly need to incorporate ideology outside of Judaism.

As far as Paul must have been concerned, these records extracted from Jesus own immediate discipleship involving the lifestyle of Christ and his general philosophy, already bore many striking parallels with Greek cynicism and stoicism. The Hellenist Jews had already merged many convictions of Judaism with the already time-honored Greek sophist convictions. An angle of courtship directed toward these gentile populations could be based on the same general platform, yet from the perspectives Christ embraced.

Antioch was already established as a center for the Christian congregation since the stoning of Stephan. The Apostle Paul founded at least one church there. It is recorded in Acts that Judea suffered in severe famine, more than likely around 45-46 A.D. . Paul and Banabus, (*an early christian disciple of Paul, born from Hellenist Jewish parents*) ventured back into Jerusalem to deliver financial support from the prosperous Antioch community.

Mark The Evangelist is usually equated with John Mark, said to be author of Mark's Gospel. Both he , Barnabus, and a number more, were said by a segment of traditions to have been among the seventy disciples Christ sent out across the land. Mark was also said to have founded the Christian church of Alexandria, one of the most important episcopal centers of organization. This specific church existed as

a virtual hub of operation, if you will. In these notes alone we may visualize stark possibilities for numerous angles of perception on the life, general doctrine, and individualized person of Jesus Christ.

It is quite possible these centers of dispersion (*churches/the Christian imitation of the Jewish Synagogue and philosophic academies*) for this new doctrine of Paul bore the angle of perception in regard to Jesus Christ, his doctrine, and his life works, all conjunction with Paul's special appeal to the gentile populations in the area, inherited from their founders. More than likely, especially in the passage of time; these varying perspective angles on the life, doctrine, and person of Jesus Christ, were integrated by the well educated Apostle Paul working with assistants to his cause such as John The Evangelist, into a single document bearing the gentile sophist incorporation, and the general conclusions of Apostle Paul himself, who was spearheading this new sophist-religious movement, based on the doctrine of Jesus Christ.

There again, we must reiterate the confusing fact where this doctrine of Apostle Paul emphatically, *was not the same credo* as that which Christ facilitated back down into the hands of the sect where he was hailed as Leader Supreme by his followers. At this present time we simply do not possess any kind of document detailing specifically what the doctrine of Jesus Christ consisted of in its complete entity, that he facilitated back down toward his congregational following. We do not even know the name that John The Baptist or Jesus Christ assigned to their sectarian credo. In fact, we do not even know the name assigned to the sect over which JTB and JC presided as leaders! The label of (*Christian: followers of the doctrine that Jesus Christ facilitated*) was not assigned to any branch of the now fragmented sect once constituting the direct congregational following of Jesus Christ, the cultist leader, until the Apostle Paul established the church in Antioch.

These difficult to accept, yet astonishing facts, are the chief reasons why this author is so adamant in his own conviction; *that the Christian church should be among the largest supporters of*

*archaeological excavation, research, and church based scholarly oriented examination, at the least inside what were once the boundaries of old Judea and Galilee.* Special focus should be directed toward exploring known areas of sectarian congregation dating back to the Second Temple era, while new possibilities are being investigated. Somewhere inside these areas may well lay concealed the documents giving Christianity it's new source of conviction from the true perspective of Jesus Christ, the man, the king, his doctrine, and the coming Messiah destined to save the secular world from itself.

This author is also convinced that staggering possibilities lay yet to be discovered involving forensic artifacts, if only revealing artifacts relating to forensic events once involving people now revered upon immensely high psychological pedestals; all finds that could revolutionize new points of social orientation worldwide, hopefully for the positive.

At this point in our comprehension we all must collectively ask ourselves an ultimatum in questionnaire; *is present day mankind really even intellectually capable of assuming a much more positive, revolutionary outlook in his approach toward his fellow man, and the resources of planet earth?* Has mankind ever been capable of such positively motivating conceptualizations in the past? Was there ever a true Golden Age of human existence; as the ancient Greeks, the ancient citizens of India, the ancient Sumerians, this author, and increasingly many others supported in conviction by new hauntingly complex discoveries <sup>79</sup>, believe?

The truth is that if the ideology in Christianity really could be fully embraced by the entire population of mankind, all corruption would be eliminated. There would be no more mass deterioration by addictions to negatives referred to in our own time as the seven deadly sins. <sup>80</sup> There would be no more

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<sup>79</sup> <http://www.ancient-origins.net/ancient-places-oceania/mysterious-10000-year-old-underwater-ruins-japan-00817>

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1 Lust  
2 Gluttony  
3 Greed  
4 Sloth  
5 Wrath

impoverished people, no more war and hatred. Prosperity would reign across all of planet earth, as mankind entered a new Golden Age. Surely the Apostle Paul's grand efforts were every bit as noble as they were idealistic.

From available literature we understand that the Apostle Paul actively participated in three different missionary events. In the first event he traveled to (Syrian) Antioch (*the cradle of Christianity*), in the farthestmost southern outpost of Turkey, immediately on the Syrian boarder. He then left Antioch and traveled to Cypress, an island south of Turkey. He soon left the island of Cyprus, venturing into the Anatolia (*central Turkey*). Here he established branches of the church in this area of operations known as Antioch, or laid the doctrinal roots for the establishment of additional future centers (*churches*) of his own sophist perception and convictions.

Eventually these missionary efforts of the Apostle Paul made its way back into Syrian Antioch, where Paul announced publicly to the Jewish congregation that his primary efforts would be directed toward the gentile populations, *Acts 13:13-48*. There Paul would remain with his disciples for an unknown amount of time, hypothesized as being 8 years or more in length.

Peter and the Apostle Paul have a heated public disagreement in Syrian Antioch, over whether or not gentiles should conduct themselves as do Jews. Because of this disagreement, Paul and Peter part in their ways, with Paul leaving Syrian Antioch for good.

Paul begins his second missionary trip in Jerusalem, but has a disagreement with Barnabus in regard to the issue of taking John Mark with him on their missionary journeys. It is not known why he would have disagreed, but what is known is that he and Barnabus split; with Barnabus taking John Mark along with him, and the Apostle Paul taking a man known as Silus (*a leading member of the early Christian community*) into his company. Both visit Tarsus, Derbe (*in Asia Minor*), and Lystra (*city in central*



*Anatolia/Turkey).*

There in Lystra they meet Timothy (*an important evangelist, and the first century Christian bishop of Ephesus, a Greek city of Turkey*). They then venture into Philippi, an ancient city in Macedonia, Berea (*Macedonia*), and Athens, Greece. The group had varying degrees of success in laying the roots for establishing his doctrine and a center for its future dispersion.

In the year 50-52 A.D., some twenty years after the crucifixion of Christ, the Apostle Paul and company, travel to Corinth, located in south central Greece. There they meet Priscilla and Aquila, who as a couple were valued partners in his family's tent making enterprise. They are also recorded as founding a church in Corinth, and were on record as being Christians long before the conversion of Paul.

Here we are allowed to view connections where Paul's business enterprise supported his church foundation and evangelical ambitions. While in many of these cities, such as Corinth, he engaged in his business of tent making, possibly establishing new centers of operation, as we may observe suggestion of in the couple Priscilla and Aquila. Were new business ambitions an ignored, connective part of Paul's evangelical ambitions?

Paul's new doctrine was spreading rapidly by courting dedicated people, and firmly establishing centers of distribution for his doctrinal literature. In Priscilla and Aquila's company Paul traveled to Ephesus, then parted, traveling alone to Cesarea, Israel, making his appeal to an already established church, then venturing back into Antioch. After a period of time, Paul left on his third missionary trip.

Paul ventured all around Galatia and Phrygia (*central Anatolia*), laying new foundations for dispersion of his doctrine and strengthening already established ones. Paul travels to Ephesus, working as a tent maker and living there for three years. He must have established his thriving family business enterprise there as well, securing new negotiate contacts as he was securing an emerging customer

base.

After the three years in Ephesus, Paul and companions traveled to back into Philippi, Troas (*Turkey*), Miletus (*Greek city in Turkey*), Rhodes (*Greek island off coast of Turkey*), and Tyre (*Lebanon*), eventually making their way back to Jerusalem.

While in Jerusalem some Jews accuse him of defiling the Temple by bringing gentiles into it. A mob attempted to murder him, so he surrendered to a Roman centurion, where he was immediately arrested, transported to Ceasaria Martima (*City on Mediterranean sea off coast of Israel. Paul's prison was more than likely inside a military installation*), and imprisoned for two years. As intimated in earlier lines of this work, the teachings of Christ were viewed as being one effort among numerous others, of mutineers attempting to seize control of the Palestinian province. Paul would eventually appeal to Caesar as a Roman citizen, was transported and imprisoned in Rome for two years, where he would eventually stand trial, only to suffer execution by beheading in the end.

The point is that while Paul's efforts were idealistic, they were also noble, with only a minute suggestion of being self-serving to any sort of degree. Paul's doctrine was different from that of Christ, in that its primary focus of appeal was directed toward the gentile populations, rather than Judaic populations. He labored diligently to establish centers of distribution for his new doctrine in already developed centers of the Roman world. In this dispersing doctrine of Paul is where the perspective elevation on the events of Jesus The Nazarene's life initiated, and has been handed back down to us in our own time.

In time Paul's doctrine would be embraced by the very government initially persecuted it. This time of persecution commenced during the final days of Christ on earth, gained pace during the life time of Apostle Paul, increasing yet still with the Roman devastation of 70 A.D. , then assuming a much more directed focus in the merger of the Herodian Dynasty with the government of Rome in 92 A.D. .

Eventually the Roman government would labor intensely to discover subterranean sectarian centers, then purge these catacombs of all inhabitants. It was here where documents sectarian leadership secured regarding the life and person of Christ, were housed and stored. These documents derived from interviews conducted by Apostle Paul with former disciples such as Peter, James, and John, and others, then carefully recorded notes these interviews provided; were also lost during this time period of persecution from 50 A.D until 300 A.D., when the government of Rome officially embraced Christianity, but for self serving reasons already discussed.

We could presume where any recorded documentation of the original doctrine Christ facilitated was also concealed, and any possessing knowledge of its hiding place must have been caught up in the purge; since the primary elitist of the second Temple complex who were Christ's converts, would have been responsible for guarding and retaining this knowledge.

The person who was stand in for the body of Christ, that could have facilitated his resurrected presence back among his converts, failed to arrive because of the incessant persecution from opposing temple authorities, and the Herodian proxy working with an increasing Roman assistance. The destruction of The Second Temple complex and the great Roman holocaust of 70 A.D. virtually guaranteed a resurrection of Christ would never be facilitated again until its third reconstruction, and only God alone knew when that manifestation would ever be. To the day of this writing, the third temple reconstruction has yet to manifest. However, no doubt exists in this author *where it will*, and all original boundaries of the Promised Land Tract *shall be returned to the Jews* again sometime in the ever dawning future.

How The Gospel Records Came To Be  
*in the deductive opinion of this author*

The gospel records themselves hold their own interesting history. As was intimated earlier; from every appearance the sect in which Christ was hailed as leader supreme, had centers of gathering scattered all over Judea, Galilee, and even into the adjacent provinces to a lesser degree. This body of educated temple elitist who were clandestine converts <sup>81</sup> to the doctrine of Christ, were responsible for keeping a detailed record throughout the history of their sect; <sup>82</sup> especially regarding the event of Christ's manufactured manifestation, since he was postulated as being the legitimate King of his indigenous demographic, the legitimate High Priest, and the long prophesied Messiah who would lead them all into a new Golden Age of existence on earth. These documents were transported into various cultist gathering places, such as those already noted around the Dead Sea and inside the old provincial boundaries of Galilee, where they were copied and distributed throughout their entire sectarian realm.

By the time of Christ's crucifixion, pressure on these sects at large greatly intensified; since it was from these outlying subterranean cultist areas that military revolutions fermented. We should recall where there was a violent revolt against alien leadership in Jerusalem, lead by a person referred to in Mark as Barnabas at the time of Christ's triumphant entry.

This reality of being discovered and executed in the most excruciating manner, prompted sect leaders, who no doubt were in possession of inside information originating from within the Herodian royal family itself, motivating them to issue orders for subordinates to carefully preserve and conceal these documents. Christ's crucifixion sent a jolt throughout the entire sectarian community at large, no matter what the philosophic doctrine of any sect in question; especially since the cultist sect over which Christ presided was nonviolent, yet he was still allowed to suffer horribly in spite of his innocence in regard to

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<sup>81</sup> Motivated by a strong desire for a return to legitimate indigenous rule of the land, as much as anything else.

<sup>82</sup> The Teachers Of The Law commonly known as Rabbi, were also scribes. The tradition had been long established.

being a possible future physical threat.<sup>83</sup> Maybe the suggestion of warning born inside this message was at least part of why Pontius Pilate carried on through with the crucifixion event in the first place, in spite of his well noted low interest level in doing so.

As we may view inside the book of Acts alone, by the time of disciple Stephan's stoning death the entire original sect over which Christ was once hailed as leader, fragmented and scattered, with a majority of the immediate sect settling in Antioch, Turkey. This fact is verified with Apostle Paul's establishment of the first Christian church in Antioch, and what appears inside the gospels of Acts themselves to have been a ready developed and well established Christian community.

During the time period preceding the establishment of the first church, the Apostle Paul secured a copy of these original notes taken during the life time of Christ, by these Templar elites who were actually clandestine converts to the doctrine of Christ. There may be no question the well educated Apostle Paul extensively interviewed any direct ex-disciples of Jesus Christ, to the greatest extent doing so was possible during his lifetime; especially Peter, James The Evangelist (*executed in martyr by sword in Jerusalem, 44 A.D.*) , James The Brother Of Christ (*named bishop of Jerusalem by Barnabas, Apostle Paul's assistant*), and John The Apostle (*The original author of John's Gospel strongly appears to have been an eye witness to the events that he describes*). All of these disciples, except James The Evangelist, were referred to by Paul in Galatia as “*pillars of the church*.”<sup>84</sup>

These four individuals would have constituted Christ's closest alliances during the time of his life. When these notes were compiled, possibly individually during different sessions, then combined with

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<sup>83</sup> There was an intent to facilitate a transfer of Templar leadership from the reigning High Priest, over into Christ's own hands. While it wasn't a direct threat to Rome, it was somewhat of a threat to the Roman proxy, Herod Antipeter and his ruling dynasty. Pilate could have viewed a possibility for future potential in this movement of Christ being a threat, even though Christ was innocent of being a direct threat to Roman authority..

<sup>84</sup> "Fonck, Leopold. "St. John the Evangelist." The Catholic Encyclopedia. Vol. 8. New York: Robert Appleton Company, 1910. 6 Feb. 2013". Newadvent.org. 1910-10-01. Retrieved 2013-05-03

the notes taken by these Templar elites during the lifetime of Jesus Christ, suddenly we have a much more detail specific document <sup>85</sup>. The only problem with the developing scenario was that this document emerged from a multiplicity of perspectives, tending more to confuse the reader or the listener, than to court his embrace. Thus in the end it was the well educated and informed Apostle Paul's responsibility to merge this document of a multiplicity in perspective, i.e. into a single, simplified, point of direction. Here was the place where Apostle Paul could include his own appeal for embrace inside an angle of perspective reaching outward toward broad gentile populations at large, while still yet embracing elements of Judaism.

As the incidence of persecution increased, raising a potential for danger, the scattered sect over which Christ once presided, began to assume its own perspective regarding the doctrine of Christ inside each individual fragmentation. In certain instances, for example, the only document these individual fragments possessed might have been the one where James, The Brother Of Christ, was interviewed, and the perspective the scribe held who made the record. It is highly probable entirely separate collective documents emerged as a result, stemming from the perspective these individual fragments held on these interviewing sessions. The scribe may well have labeled these new documents The Gospel Of Disciple A, or The Gospel Of Disciple B, since disciples A or b were the original ones who engaged in the interview session with an assigned scribe, who was also an agent of Apostle Paul.

In the opinion of this author, a very safe presumption possible to make is that during the time of Apostle Paul's mission experience, at least ten to twelve different gospel accounts were written, copied, and recopied, from various angles of perspective borrowed from the scribe who penned the words. Paul was present and active in the area of Jerusalem during the reign of Caiaphas, the High Priest who petitioned for Christ being crucified, which lasted until 36 A.D. . Since Paul began as an

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<sup>85</sup> This document may well be the hypothesized Q source that theologians describe in their studies of the gospel writers. As the persecutions by the opposing temple elites, the Herodians in company with the government of Rome, and eventually the Roman military, increased in its intensity, this document was carefully preserved and concealed, as were the others.

adversary of Christ's sect and was a primary temple Pharisee, it is possible he may have conducted an interview with Caiaphas himself, but with an intention of learning more specifics regarding these sectarian people whom he was assigned to persecute. If any notes were compiled during such an interview, no record known to this author exists.

Most importantly, however, following the time of his conversion, the Apostle Paul would have possessed an opportunity to meet and interview a majority of Christ's direct twelve disciples, and many others who may have been very close to the secular man, Jesus Christ; as assistants, facilitators of events, scribes, food providers and processors, income generators of a multiplicity for the sect at large, etc. If any such well preserved documental records could ever be located, this wealth of information would possess a value beyond measure, in many more ways than scholarly or financially.

Without question the convictions of mankind as individuals upon discovering a new, yet long forgotten, trans-formative source of information; would engender us to find ignored enlightening sources of strength as we, citizens of earth, move forward into a technologically advanced international society. With an ever increasing manifestation on the ground before us giving conviction to dazzling prophetic announcement hailing from a far distant past <sup>86</sup> <sup>87</sup>, we may all gaze forward to confront any coming storm with a confident straight face, and a firm chin. Most certainly in the event of possibility for a looming global-wide future disaster <sup>88</sup>, may all our hearts still find justification for racing in great anticipation of that most magnificent emanation, still yet to come.

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<sup>86</sup> 8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day ? Or shall a nation be born at once (*May 14, 1948*) ? For as soon as Zion travailed, she brought forth her children. Isaiah 66:7-8. (701-681 B.C.)

<sup>87</sup> <http://www.baseinstitute.org/pages/temple/22>

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<https://www.usatoday.com/story/news/world/2018/01/17/risk-nuclear-weapons-extreme-weather-top-risks-2018-report/1035252001/>









